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सर्वार्थचिंतामनि

SARWARTHACHINTAMANI

WITH ORIGINAL TEXT IN DEVANAGAR

AND

ENGLISH TRANSLATION

WITH COPIOUS NOTES AND ILLUSTRATIONS

BY

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First Edition, 1000 Copies.

PRINTED AT THE ARYAN PRESS, BELLARY,
BY P. RAMANAH NAIDU, *Proprietor.*
1899.

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Introduction to Sarvarthachintamani.

Sarvarthachintamani is a splendid work on horoscopy or *phalabhaga* of *joytishasastra* and is very important on that account as furnishing means for man to know his past, present and *future.* The English translation of this work which extends over 2,000 stanzas in original sanskrit, and the notes and illustrations I have offered, will speak for themselves. The original text is given in *Devanagari* character and in some copies in *Telugu* characters for the convenience of those who do not understand Devanagari, so that the readers will have the special advantage of comparing the different readings of the various texts, and the English translation given by me. Any furthur doubts and difficulties are intended to be cleared by the elaborate notes and illustrations given by me and the readers are earnestly requested to go through them carefully whenever they find any difficulty in understanding the texts. In the translation of a large and technical sanskrit work like *Sarvarthachintamani,* it is possible to find passages which may not have been very correctly rendered into English, or whose spirit might not have been properly represented in the same inviting form as it has been done in the original text. Readers have to understand the several difficulties which stand in the way of a translator and realise them before they venture to offer their criticism. English language is not sanskrit, and sanskrit is not English. Without crying down this or that language about its relative merits, I may safely say that the idioms of the one language cannot be easily rendered into the idioms of the other and in many cases they cannot be satisfactorily translated at all. Various causes have contributed to these difficulties and they are further increased in the fact that competency in English, sanskrit and technical sciences has not often been found in

one and the same individual as each branch of the knowledge requires a lifelong study for itself. And any rendering of the one into the other in the absence of such a happy and rare combination of several branches of learning in one person will but lead to many misrepresentations and mistakes. Helps to the study and understanding of these technical branches of knowledge are not forthcoming, while ideas relating to astrology are very few and inadequate in the English language compared with what we possess in the original sanskrit. The flexibility of sanskrit has been a great stumbling block in the way of rightly understanding the technical words,and the extensiveness of its *Tantras* and *Mantras, Sastras* and *Puranas, Medicine* and *Astrology, Rituals* and *Morals, Vedas* and *Vedangas* adds considerable difficulties in the same line and makes any comprehensive intellect to reel back from the difficult task which lies before him. A few words may be quoted here to illustrate what I mean. Take the word *Soumya* in sanskrit. That which is born of *Soma* is Soumya. Soma is Chundra and Soumya therefore means Buda who is said to be the son of Çhundra. But *soumya* also means *Shubagrahas* or *benefics* as opposed to *Papagrahas* or *malefics*. A third interpretation for soumya is good or mild as opposed to *Krura* or wild or cruel. Sometimes in stanzas which contain the word *Soumya* there is *great* difficulty in giving the proper interpretation, for besides Guru and Sukra, Buda is also classified as a *Soumya*-graha (good planet) under certain circumstances. *Vakra* is another word which has been well described in the astrological works. *Vakra* is one of the many names given to *Kuja* or Mars. *Vakra* also means the state of any planet—Kuja, Buda, Guru, Sukra, and Sani when he is retrograde or in his backward motion. The result sometimes so happens that either interpretation will suit the context and either may perhaps support the prediction. In the expression Vakram *Hitva* or *Vena* it may mean without Kuja or without a planet who is in his retrograde movement. The word *Papam* is applied to the 8th as well as the 12th houses and also means a malefic planet. Instances of such doubtful expressions which are capable of various interpretations can be multiplied by scores but these few words given

here will show the nature of the difficulties which a translator of a sanskrit work has to meet in the progress of his work. In some cases the names of the planets are indicative of the results which they are supposed to give, and they are very aptly used in the sanskrit language which can never be imitated in the English or any other foreign tongue. The word *Satwika,* refers to two states, one physical and the other mental. A man who possesses great physical energy is called a *Satwika,* one who has much *Satwa* (strength); or a person who possesses *Satwaguna* or pious disposition. The Three principal characteristics of the mind are Satwa, Raja and Thama, as they are classified in the Aryan philosophical works. In the expression *Satwam Kujaha,* it may be possible to offer both the interpretations and both look plausible enough in connection with certain passages. Kuja represents according to some authors *Satwaguna* and also commands exuberance of physical energy. Buda means one who gives *Buddi* or mind and he controls wisdom as he is represented to be the planet who gives *gnanandriya* (consciousness of self) to the otherwise unconscious faetus in the seventh month of its existence in the mother's womb. Guru means, preceptor, big and planet Jupiter. Sukra means, seminal fluid, whiteness and planet Venus. Sani means, blackness, slowness and the planet Saturn. *Rooksha* means a constellation as well as a sign of the zodiac. Rahu is called *Thama* and it means shadow or the junction of the two forces emanating from the Sun and the earth. I have only attempted to give a few out of the many meanings which these words have in sanskrit, and these names are always used in their proper places to indicate the results which are likely to flow from the name of the planet in particular. There is a good deal of difficulty in a work of translation to reproduce faithfully what the original author wants to convey in his own impressive and admirable style. Those who have got a good insight into the difficult languages they are handling will readily realize the responsibility which rests on them as translators. Translation means the interpretation put upon the author by the translator and not the original forcible expression of the author, which may be interpreted in altogether a different way, by a clever student if he were allowed

to examine the original text for himself. If therefore the work of translation is carelessly done the science and the original authors suffer a good deal. This will, I believe, be a good cause for anxiety for all right thinking men on whom rests the responsibility of rendering useful books from one language into another. Very few realise their position as translators, and know the mischievous consequences which flow to the world from their incapacity and carelessness. These, therefore, are not imaginary difficulties which might be passed off as mythological, by the intelligent interpretors of the original sanskrit works. There is yet another difficulty which stares me in the face and which cannot be slighted. Astrology is necessarily a science intended for the guidance of man both in his temporal and also in his spiritual affairs. Conceptions of temporal and spiritual ideas are essentially different in the languages of English and Sanskrit, and they have sprung up quite distinctly in the two countries of England and India under different religious, moral, social, political and physical conditions. India labours rightly or wrongly under the belief that she has almost forgotten her ancient civilisation, and that her present children are mere pigmies when compared to the intellectual giants who tenanted her happyregions formerly,while England labours under theidea that she has reached the acme of civilisation and that her present sons are so many intellectual giants when compared to the barbarous pigmies who tenanted her wild regions in the former times. The Aryan civilisation is essentially spiritual while the English is mostly temporal. Here then lies the grand difference in thought and action between the two languages we have to deal with, and I have to draw the special attention of my readers to this singular but none the less important fact. English is a progressive language and has great ambition to assimilate useful ideas which may be found in the foreign languages. But in sanskrit the pretentions are of the highest kind and the language strictly forbids intrusion of any kind from the foreign languages which are considered her progeny, taking sap from her for their existence, but never lending anything worthy to her. If success is to be secured in translations of sanskrit works into English or any other language the best way would be to use the original sanskrit word for which

there may not be correct English equivalent. But these difficulties should not be allowed to obstruct our intellectual progress. Educated Hindus must make an attempt however unsuccessful it may be at present—to overcome such difficulties, and I am one of the many who are labouring in this field of research and translation. Many new words have been coined in the English language, and I do not see why any person should be kept back from making such attempts, simply by the fear of being unjustly criticised if he is otherwise capable and competent. Another difficulty is equally unsolvable. It is the technical nature of the science of astrology I have undertaken to reproduce in English. English Astrology seems to have been entirely borrowed from the Greek and Arabian astronomers and these in their turn appear to have borrowed it from the land of the Vedas where all knowledge floutrished before the dawn of western history. In this double transport and travel English Astrology appears to have lost a good deal of its previous force and usefulness which it possessed in the original sanskrit. Arabians, Persians, Chaldeans and Greeks who borrowed astrology from the Maharishis of *Aryawartha* did so under special disadvantages of alien language and religion, and astrology apparently lost a good deal of its original value in this process of borrowing by nations differing from the Aryans in religion and language. National and religious differences therefore had a great deal to do with the degeneration which astrology as a science underwent at the hands of the foreign scholars who came to the land of the Vedas to drink in at the very fountain head of knowledge : and when this deteriorated system of astrology travelled into the uncongenial and barbarous regions of Western Europe, it was stripped of a good deal of its ornamentation and orginal value. This noble and most complicated of all sciences had to be presented to the rude nations of Europe in a form comprehensible to their stinted intellectual attainments. We know, as a matter of fact, that the western nations of Europe were almost without education one or two thousand years ago. Their priests, who monopolised all the learning of their lands, were men of very ordinary intellects, and they were not in a position to understand properly the complicated formulas of the astrological sciences. The high mathematical

proficiency which is expected in an astrological adept was completely absent in them, and their ignorance of the various branches of learning which are helps to the study of astrology was against their understanding it properly. The Karma Theory so difficult to understand was the stepping stone to astrological information and the remedial portions so abundantly found in theHindu astrological works were completely left out for want of proper representation. A thorough insight into these various branches of knowledge alone could have made the astrological studies intelligible, and this was too much to be taken in by those simple priests of the Western Europe, who never rose high in the intellectual sphere, and to whom all these complications meant nothing but utter mental confusion. Even unto this day the same difficulties stare the Western Nations in their faces, in spite of the wonderful progress they have made in the arts of civilisation. Whenever any references are made to *Mani*, *Mantra*, and *Oushadhies* they at once reject the whole science as false savouring too much of superstition and clashing with the declared principles of the Modern Sciences. Nobody knows exactly what *science* means now a days, but every one talks of *modern sciences* as if it is the easiest thing for one to know in this world. The medical man talks of his noble science as much as the cobbler of his science of shoemaking; the lawyer swears to the perfection of his legal science while the chemist proclaims from the top of his voice in regard to the infallible nature of his *science*. The astronomer is of course a declared a scientist, while the gastronomer is equally certain of the rules of his noble science. Photography is a science as much as orthography. But when we pin these worthies to the errors and contradictions found therein they attribute them to mistakes of calculations. The predictive portion of astrology is even more difficult than the rest of astrology for any one to understand: and in the comprehending of these rules the western nations showed a complete failure. Astrological interpretations in a foreign language, especially in English are no easy work for any man to undertake; they are much more so for a man who has clearly the defects of the English language before him, and who is at the same time conscious of the extensive nature of the sanskrit idioms.

I have already grown lengthy about the difficulties attending the translations of original sanskrit works into English and only request the readers of these pages to be a little more indulgent in judging of the merits of a work of this nature which I have undertaken to translate in spite of these obstacles. I have freely used sanskrit expressions wherever I found difficulty in selecting an appropriate English word, and this I hope, prevented me from falling into as many errors in my translation, as otherwise I should have been guilty of. The pronunciation of the sanskrit words is another difficulty. However nicely the spelling may be modified the pronunciation at once tells its own tale and affects the construction which may be put upon the sentence or part of the sentence, which we wish to produce in our work.

I shall now introduce the readers to the work of the author *Venkatesa Daivagna* who appears to have compiled the *Sarvarthachintamani* from the best works which were available during his time. The selection he has made–without pretending any originality–is a monument of his patience and diligence, and makes him one of the best compilers in the field of astrological research. *Joytisha* is said to comprise *Thriskanda* or three grand divisions and they are *Ganitha* (mathematics) or Astronomy, *Phalabhaga* (predictions) or Judicial Astrology, and *Prasna* (questions) or Horary Astrology. Marriages and other ceremonies may be separately termed a section of Astrology called *Moohoortha* or may be conveniently joined under the 2nd division. These several divisions are equally important to the astrological reader and cannot be omitted by him if really he means to have a general proficiency. I do not mean to offer any praise to one branch at the cost of the other two. Phalabhaga is the most important for a man to know and as man has tried, since his creation, every means in his power to read the future of his life, my attempts to place such means as would easily enable him to know this much desired information will not certainly be unacceptable or uninteresting. Feeling this satisfaction in my innermost heart I now desire the reader to follow me carefully into the contents of the Introduction where he would realize how far I have wasted my time or used it to the best advantage possible. In the Introuction to the tradnslation

of a great work like the *Sarwarthachintamani* I shall not attempt to argue the *pros* and *cons* for a belief in the science of Astrology or to defend its cause when so much has already been said or written about it by me and by others competent to deal with it from an intimate knowledge in it. The justification for the study of Astrological books remains entirely on their own intrinsic value, and the practical uses to which the astrological principles may be advantageously applied. The stability of the modern scientific theories has been very often questioned and many of these theories may be exploded at any time. I have shown at considerable length the reasons which prompted me to believe in Astrology, the work I have done, and the success which attended my attempts in the region of practical predictions in the Introduction to my Astrological Self Instructor and Primer and also in the several leaders and sub-leaders which have appeared from time to time in the Astrological Magazine conducted by me. I request my readers to kindly refer to the publications above alluded to and I am sure they will find there ample food for contemplative and logical minds. *Venkatasa Daivagna* opens the work with a *Mangala Sloka* as all Aryan authors do with a sincere invocation to his family Diety, his *Guru*, Goddess of Learning *Saraswathi, Ganapathy* the Diety who removes all obstacles, *Mesha* and other Zodiacal signs, *Ravi* and the most important planets, and all those (persons) who have in any way been benefactors to the world. In the last sentence he refers to all *Maharishis* and Astrological writers who have done so much to benefit the world by their splendid publications and it may also include great men of all departments of knowledge who have been helping by their words or deeds human progress. He compares his work to a strong boat which will enable the adventurous student to cross the ocean of astrological knowledge. This is nothing but a reproduction of Varahamihira's idea in Stanza 2 of Chapter I of his *Brihatjataka*. Various authors previous to Varahamihira have used this figure of speech and there is a singular force in this expression used by these writers. A strong boat with a strong head to guide it will take the boat to a very great extent, but a strong boat with a weak head or a weak boat with a strong head, will

not be able to reach the other side of the sea of knowledge. Knowledge is always compared to an extensive ocean whose depth in several places (branches of learning) cannot be properly found out by the ordinary student unless a man possesses extraordinary powers of intelligence, patience and devotion to the subject he wishes to understand. The deepest portions of the sea of knowledge will always remain unexplored by him. Various means are suggested for the acquisition of such wonderful powers but as strong will and determination are the property of very few individuals many are not able to accomplish what they so ardently desire to possess. Ocean and its extent and depth in many places (branches) are not known to the ambitious student who fallows the ordinary beaten tracks for their possession. Venkatasa Daivagna divides his work into 16 chapters and each chapter contains stanzas varying from 22 to 281. The total number of stanzas comes up to more than 1900, and as the several manuscripts give some differences we may have slight variations in the number of stanzas each chapter contains. The eleventh chapter contains the least number—22 stanzas—while the 16th chapter contains the greatest number—281 stanzas. In the *First Chapter* we have the explanations of the various technical terms the author uses, and the Zodiacal divisions with the planetary characteristics. He gives the names of the signs, their lords, *Navamsas* and their lords, signs of the Zodiac representing the various organs of the *Kalapurusha* (Time Personified), characteristics of the Zodiacal signs, *Hora* $\frac{1}{2}$; *Drakkana* $\frac{1}{3}$; *Saptamsa* 1/7, *Navamsa* 1/9, *Dasamsa* 1/10, *Dwadasamsa* 1/12, *Thrimsamsa* 1/30; and *Shastiamsa* 1/60th divisions of the Zodiacal houses with names of the 60 divisions into which a sign is lastly divided: then we have an enumeration of the varieties of divisions called *Oottamamsas* or Vergas, and *Kshanikagrahas*. I have duly explained in their proper places all these technicalities as best as I could and some of these will be found to be of very great use in understanding the results of combinations on which depend life and prosperity of an individual. He then introduces the readers to the different ages of the planets, technical names of the planets, Zodiacal houses, *Prustodaya*, *Oobhayodaya*, *Devabala*, (strong during day time) *Ratribala* (strong during night), planets which are invisible

Aprakasa, significations of *Kendras* (quadrants), *Moola Thrikonas*, Zodiacal signs which are powerful during day and night, colors of these signs, *Vasee* and *Vaysee* houses, classification of the planets into Kings, Ministers, Commanders–in–chief and menials, planets who represent soul, mind ,physical, energy, speech, spiritual wisdom, venereal pleasures and sorrows, the various names of the planets used in astrology, their principal characteristics, their classification into castes, their colors, the places they govern, the metals they rule, the seasons they command, the tastes they produce, the times which are governed by them, the various aspects of the planets, the relationships among the planets, the six principal sources of strength they possess, the positional strength they have, the signification of birth sign, the description of *Puchaka*, *Bodaka*, *Vedaka* and *Karaka* grahas and their results,and the explanation of means to find out *Gulika*, *Yamakanaka*, *Mandi*, and *Ardaprahara*. I have necessarily to use the original sanskrit words, where the meaning cannot be adequately represented by the use of single English words. If these words have to be properly represented in English the space occupied would be quite out of proportion to the utility aimed at. This chapter contains all the information regarding the sources of weakness and strength both to Zodiacal houses and the principal planets which occupy them. To a student who wants to learn astrology this chapter is simply invaluable and the facts herein mentioned must be carefully remembered for future progress. Then Venkatasa Daivagna begins his ***Second Chapter*** with a general treatment of the planetary combinations, when they are generally good, or when they are evil, what peculiarities are to be observed in drawing inferences, and how predictions could be safely ventured; this is called in sanskrit *Samudayaphala*. The combinations for wealth are then chiefly stated and the significations of the third house as well as those of the 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, and 12th houses are briefly stated. The *Adhana Lagna* or conception time is then touched upon with the possible results which flow from the combinations obtained at that time and some peculiarities of birth such as children born with hoods, or covers, umbilical cords twisted round the neck *etc*, are stated. The signifi-

cations of birth sign or Lagna are very carefully stated, and this closes the second chapter. The *Third Chapter* begins with *Dhana Bhava* or second house which signifies, eyes, wealth, family, debt, toothache, various forms of diseases to which flesh is heir to, combination for ones loss of sight, eyes being pulled out, diseases of the ears; possession of gold and silver vessels; luxurious meals; troubles from small pox, fires, and animals; and the powers of speech which a man possesses. Then the author begins the *Fourth Chapter* with a description of the significations of the third house, the prosperity, and adversity among a man's brothers and sisters, their number, losses and gains from those sources, dangers from animals, description and determination of the various forms of diseases which attack the native and the possession of precious ear-ornaments; then he goes on with the significations of the 4th sign about houses, relations, possession of landed property, happiness and misery, virtuous and vicious behaviour, dangers from falling into wells, tanks, rivers and oceans, falls from rocks, high places, conveyances, and monntains, dangers arising therefrom, incestuous and adulterous intercourses, chastity of his own mother, and her immoral conduct, longevity of the mother, deception and dissimulation, honesty and straightforword conduct, agreement and hatred between himself and his mother, vehicles and conveyances, and the possession of throne or imperial power. The *Fifth Chapter* enlightens us on the possession of children, their number, their sex and the happiness or misery flowing from that source, loss of children, or their possession late in life, extinction of femily; high intelligence and stupidity, combinations for males, famales and eunuchs, heart-disease, powers of counsel, and his respect as an adviser with description of enemies. Then *Sixth Chapter* begins with the significations of the 6th sign namely wounds, cuts, sores and diseases which corrode into the body of a man. And the various dieases which attack him are stated at considerable length, and combinations for deaths arising from accidents of all descriptions are also elaborately stated. Enemies and the causes for anxiety from them are then explained and debts from which man suffers are further indicated by the several unfavourable combinations which trouble a man in this life. Thus the significations of the sixth house are

debt, enemies and disease, any one of which, if unfavourable, is enough to make a man miserable, and all of which,if combined unfavourably can make a man mad or even can drive him to commit suicide. The seventh house is explained, with reference to its significations of the marriage of a person, the character and complexion of the wife or wives, the number and times of marriages, beautiful and ugly wives, their unchastity as well as the adultery of the native, the tyrranny of the wives and himself, early and late marriages and the sources of pain, pleasure, gains, losses, happiness and misery from marriage are clearly indicated as also the sexual passions of his wife or wives and his own potency or impotency. The description of the sexual organs, their health and disease, dimensions and malformations with the times of marriages complete the sixth chapter. In the ***Seventh Chapter*** we have the significations of the 8th house, and the length of life is minutely described. Long life and short life and the various misfortunes which attend the infant's early existence are given. These are called Balarista-yogas or combinations for very early death. The significations of the ninth house are then given and the chapter concludes with the details of combinatios for piety, philonthropy, respect for elders and priests, sublime ideas and universal charity. The ***Eight Chapter*** opens with the significations of the tenth house, and we have combinations here for man's political power, his employment, the influence he commands, the kind of profession he pursues, the pilgrimages he undertakes, the *Yoga* he practices, and the shrines he visits. Then Venkatasa Daivagnya gives the significations of the eleventh house, the influence a native commands, elder sisters and brothers, wealth and its uses, strength of hearing and deafness, and then the chapter closes with the description of the various significations of the twelfth house. This indicates loss of property, immoral deeds, disgrace and ruin. From the ***Ninth Chapter*** we have to traverse to the various combinations of planets which have a general and permanent influence, and which bring up a person to great prominence and influence even when he is born in the lowest depths of society. *Rajayogas* or combinations for political success are elaborately sketched out, and by this term *political* we have to understand the occupation of a person under

government. Then the planetary combinations for *Anapha, Sunapha Dhurudhura* and *Kemadruma* are given, and after describing various *Raja Yogas* the author elaborately deals in combinations which produce loss of employment, mendicancy, public disgrace, criminal prosecutions, dismissals, suspensions, various misfortunes which men in high and low position usually meet with. This is a very interesting and useful chapter and a good deal of instructive information is given by the writer in it. ***Chapter Tenth*** divides the life into short, middle and long and the various combinations for these different terms of life are very accurately given. There are combinations for immediate or early death after birth and these are called *Balaristayogas*. These are also minutely detailed and every student is earnestly recommended to remember these combinations before he ventures his predictions about the prospects of a child's life. In ***Chapter Eleven*** combinations are stated which would counteract against the influences of planets which indicate early death. In the ***Twelfth Chapter*** we come again to sketches of planetary positions for middle and long lives and *Amitayuryogas* or combinations for lives which go beyond the usually recognized term of man's life. Almost all nations agree in fixing one hundred years as the term of human existence and cases of persons living beyond one hundred years are very few and rare. In this chapter the author gives out planetary positions for terms of life beyond one hundred and twenty years and some of those combinations give thousands of years of life for those happy persons who are born under their benefic influences. Then we have combinations for a series of *Yogas* which go under the name of *Pravarajja* or *Moniyoga*. This is peculiar to Aryan sciences and has not been mentioned in any of the astrological books written by the Continental gentlemen. It is alleged, that by a special kind of internal development a man can attain to wonderful powers and can, not only control natural forces, but can also prolong his life to any extent he pleases, and for purposes he best knows. In India adepts are not wanting in Hata and Rajayoga practices and those who had the good fortune to be eye witnesses to some of the elementary practices of Hatayoga will readily agree with me in saying that an extensive and most wonderful department of knowledge about God is utterly

unknown to the Western scientists; and so long as those are not known to them, their theories will be but simply empirical. In my humble personal experience gentlemen like Rupanagudi Gundappa, YogiLakshminarasimachar, T. Soobbarayasastry, and others have shown unmistakably the existance of a grand science of *Yoga* and *Gnana* for which no paralled could be found in any of the known departments of knowledge among the European Nations. I can only speak of facts which have transpired in my personal knowledge. These gentlemen I have named above are living now and can be seen by those who care to see them. The grandest achievement of the European scientists will be nothing when compared to the splendid concentration of the *Yogee* and the power he commands over the elements of nature. It is highly absurd to send all the knowledge which the modern scientists do not understand into the regions of mythology and superstition and it does not require much effort on the part of the *Yogees*, to transport the scientists into the realms of their mental hallucinations. The chapter as it stands, is really unintelligible because foreigners do not know what is a *Mooniyoga*, what is *Pravarajja*, what is *Thapas* and what are the numerous *Mantras*. But one who studies this department of knowledge, holds a different opinion and sees events with different eyes. **Chapter Thirteen** takes the readers to the various states of the planets and the results of the planetary periods of Ravi and Chundra. The different *Phalam* which these two planets produce to the native are given at considerable extent and a person will be able to predict with tolerable certainty when he reads this portion carefully.

Chapter Fourteen is devoted to the *Dasa* results of Kuja and Buda and **Chapter Fifteen** explains the *Phalam* of the *Dasas* of Guru, Sukra, and Sani. We now come to the last **Chapter Sixteen**, wherein are sketched the results of the *Dasas* of Rahu and Kethu. Then the author gives the general results of the planetary sub-periods or *Anthardasas*. The *Anthardasas* (sub-periods) of Ravi, Chundra, Kuja, Rahu. Guru, Sani, Buda, Kethu and Sukra are well explained. Venkatasa Daivagna introduces some miscellaneous combinations which give various results, and the work is wound up with the *Karaka* results of

planets. I shall explain what is meant by *Karaka* in its proper place, but it may suffice to know here that *Karaka* means, one who causes, or governs a particular event or thing. Father, soul reputation etc. are indicated by Ravi and he is said to be the *Karaka* for these. This completes the work and the learned author Venkatasa Daivagna closes the book without any ostentation or pride about himself or of his intellectual achievement. Some ill-founded statements have been made or rather ventured by the so called annotators of this work, but we can only give that supreme contempt to such useless information which it deserves. He does not say much about himself. His style is elegant and impressive, and he seems to have had a wonderful insight into the astrological principles. Although he never pretends originality, his arrangement, and the happy selection he has made of his facts speak volumes in his favour as a compiler and author. I have very briefly attempted to convey to the reader the important subjects which he wishes to consult in astrology and I am sure that students who carefully go through this book will be able to make astrological predictions with great ease and tolerable certainty. In the editing of a large work like this, there may be some repetitions which could have been avoided. But the work is solely intended for those who have great anxiety to learn but whose leisure is limited and such gentlemen always find occasional repetitions rather a help to their studies than otherwise. I do not claim much credit for any special arrangement, erudition, or originality on my part. The book must speak for itself and its success depends entirely upon its own merits. The mathematical portion of astrology is presumed in the student and without a fair knowledge in it the reader may find many portions of the work unintelligible. As the calculations in mathematics extend over a large area I have thought it fit to publish this work without them, as their introduction in this volume will necessarily enlarge its bulk and make it costly. If the Maharishis of *Aryavartha* were really great intellects their works will stand in spite of all attempts to suppress them by ill-founded criticism but if they wrote on astrology without a definite knowledge of its principles and without truth to back them up they will soon see that grave from

which there is no hope of their returning back. Venkatasa Daivagna seems to have been an exhaustive and critical reader, and his labours in the astrological sciences have been rightly crowned with that success which is a sure forerunner of all that is sound and true in the domain of knowledge. Hundreds of years have rolled on his work and each century has been adding greater credit and popularity to this splendid work than its predecessor. The book is extensively read all over India, and if it has not travelled to other countries of the globe it is because of the difficulty of translation and the original sanscrit language in which it is written prevented its rapid spread among the enlightened nations of the earth. English translation with original sanscrit text and the exhaustive notes and illustrations, will it is hoped, remove all such obstacles to its rapid progress among the nations of the world, and I shall be very glad to allow Western writers to render the same into other European languages on reasonable terms. The value of any book will only be known on its careful study. Rejection of books without study and through prejudice is suicidal to all intellectual progress. The Appendix will be an important and very useful addition to this splendid work. Although the work is exhaustive as regards the horoscopic portions of astrology, much useful information which is needed in our daily life, is not found in it and it has to be secured elsewhere. With a view to enhance the value of this book I have collected the most reliable information from the best sanscrit works on marriage, nuptials, delivery, subsequent ritualistic ceremonies after birth of children, investiture of thread among the superior Hindu classes, building of houses, temples, chuttrams, tanks, and planting of topes, auspicious times for cultivating fields and digging wells which contain fresh and sufficient quantity of water, times for travelling and starting useful institutions, and a lot of other details which are useful in the life of every individual be he a big or small man in the scale of society. Many of these details will be highly useful and profitable to the Western gentlemen who wish to open their eyes to the importance of time and its never failing influence on all the transactions of human life. In season every thing will produce good fruit, but sow the seed out of season and

there will be no fruit or if there is it will be partly or wholly rotten. Common sense teaches this and long human experience extending over thousands of years has confirmed it. European officials, merchants, travellers, lawyers, speculators, cultivators, scientists, commanders, parents, educationists, rulers, diplomatists, ambassadors, detectives, engineers, doctors, manufacturers, promoters, inventors, discoverers and in fact all those who have any ambition to rise in this world will find my notes in the Appendix very highly useful and certainly profitable. The book therefore is intended to reach all communities of the people in the different quarters of the globe, and I have with this special view fixed the price very low, and explained the astrological principles in the easiest language consistent with the treatment of technical sciences. A glossary of all the technical terms used generally in the Astrological works and particularly in this work has also been added, and I hope that it will serve the different purposes for which I have laboured in the astrological field for nearly 20 years, and in which my labours have already been appreciated by the generous and intelligent public. As much time and thought have been bestowed upon the completion of this book I make no apology to place it before the public with a special request to them that its contents may not be judged with haste or racial prejudice. An unbiassed perusal is my best remuneration and I hope I will be granted that privilege by every gentleman whether he belongs to India or to any other part of the world and whether he believes in astrology or not.

1—1—1899
Bellary.
India.

B. SURYANARAIN ROW, B. A.

श्री

सर्वार्थचिंतामणि

SARWARTHACHINTAMANI

WITH ORIGINAL TEXT IN DEVANAGARI

AND

ENGLISH TRANSLATION

WITH COPIOUS NOTES AND ILLUSTRATIONS

BY

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CHAPTER I.

General Explanations.

श्रीमस्तेषागिरेत्सटाधी निलयं श्रीवेंकटेशंहरिं
नत्वतोवेंकटनायकंकुलगुरुं जातोण्पयार्यात्सुधीः।
ज्योतिश्शास्त्रमहाब्धिपारगमनेवक्ष्यामिनौकात्मकं
होरातंत्रविवित्सुहौरिकमुदेसर्वार्थचींतामाणिं॥१॥

STANZA. I

I make obeisance to Sri Venkataswara, the Great Hari (God) who is on Seshaparwata. I next pay my respects to my family Guru Venkata Naika. I (Venkatasa Daivagnya) who am learned in the sciences (astrological) and who is the son of Appayaria, write Sarwarthachintamani (a ship) to guide those who are anxious to gain the shore of the sea of the astrological knowledge and thereby give pleasure to those who are pursuing those studies.

NOTES.

The name of the work is very significant of its contents. *Sarwarthachintamani* means that it is a *Chintamani* for all desires. *Sarwartha* and *Chintamani* are two distinct words, the first means in sanscrit desires or thoughts, and the second means a symbolical gem which is found in Heaven and which is credited with the possession of powers which enable it to grant all desires or wants as soon as they are conceived. *Sarwarthachintamani* therefore, signifies that it is an astrological work which is able to satisfy the student in all that he desires to know in the science of astrology. It is a well recognised custom among the sanscrit writers to invoke first the blessings of their family God, then sing to the praise of their family Guru (Instructor) and afterwards to give their own lineage. This is not of course very strictly followed in every case in the same order. Usually they mention also the names of the most renowned authors in the branch of knowledge in which they want to excel themselves. The names of the Goddess Saraswathi (Light or Wisdom) and Ganapathi (Power which removes all obstacles in the completion of the work undertaken) are recognised by some while others simply address their invocations to the *Supreme Power*. After these priliminaries are over they commence with the work proper. Our author Vekataswara has followed the general custom prevalent among the Aryan authors. He appears to be a Brahmin by his name and a devout follower of God Venkataswara (destroyer of all sins) who reigns supreme on the *Seshaparvatha*. The last is the name generally given to those series of Hills on which the famous Temple of Tirupathy in Southern India stands –visited by enormous crowds of pilgrims every year– presided over by Venkatachalapathy of the world wide renown. As a devout worshipper of that God the author makes his worship first to that Deity. His family Guru appears to be *Venkata Nayaka*. The word *Naika* is sometimes misunderstood as being applied to men of lower castes. But this is a grand mistake. *Naik* is purely a sanscrit term meaning a leader and the various corrupt forms of it are found in *Naika*, *Naidu*, *Naig*, *Nair*, *Naiker*, *Natu* and *Nath*. Even to this day there

are Brahmins who are called *Naikas* or *Naikers*. It is clear therefore that his family Guru is a Brahmin. The author then gives his lineage. It is unfortunately very very short and gives us only few particulars to judge of it. He does not say to what place, to what nationality, and to what age he belongs. He simply mentions that he is the son of Appayaria or the learned Appayya. The name partly determines his country. He must have been a citizen of the Deccan. This however is not a conclusive proof of his nationality. A Southern name might be found in the middle of the Northern country and a Northern name might be found in the middle of the Southern country. The author does not pretend to write anything original on the subject of astrology, for excepting the Maharishis none of the subsequent writers on astrology or any of the Hindu sciences ever pretended any originality in the subjects they treated. The intelligent homage paid by these learned writers seems to be complete and unconditional. They make a clear admission that they went carefully through the older works on astrology, and that their labours were merely an attempt to simplify those older works for the benefit of the succeeding generations. Even great wrters like Aryabhatta, Bhaskaracharya, and Varahamihira, precise and excellent writers in their departments of knowledge, claim no originality. This proves one fact undoubtedly—*viz.*—that the various systems of sciences — including astrology — whatever they might have been, were complete and exhaustive long even before the Christian Era, and that none of the succeeding authors, however great they were, in their departments of knowledge had ever the ability to differ from the original works and establish anything like their own doctrines in preference to the older works. We need hardly say anything about the men of genius who produced such complete systems of calculations and predictions and who appear to have flourished long before the so called dawn of European History. We must remember that the dawn of European History dates only from the Grecian and the Roman Empires. The age of the author is not given. He does not seem to have lived before Varahamihira the author of Brihatjataka and Brihat Samhita, because he largely quotes from Varahamihira's works.

I shall refer to the question of the ages of these writers in a separate place. The manuscripts and printed books on Sarwarthachintamani with me contain several readings which have to be noticed and which give sometimes quite distinct ideas. The first stanza is one of them. But I have considered it unnecessary to go so minutely into the work as the time and labour spent upon such task may not be well recompenced by the profit we may derive. I shall give the text of the most approved reading, leaving the sanscrit student and the philologist to fight out these niceties at their convenience. Besides, in a translation of this kind, the various readings cannot be adequately represented and even when put forward serve little or no purpose. The name *Venkatasa Daivagna* is assumed by several astrological writers but the names of the authors of *Kalamrita* and *Jatakachundrika* ought not to be confounded with the name of the author of this present work as they distinctly say they belong to separate families and the names of their fathers are different. *Daivagnya* is a sanscrit term meaning one who can read the planetary influences or those of *Time*, and it is a sort of title assumed by those who are well versed in the astrological sciences. The object of the author in compiling this work is to guide the students of astrology easily in their attempts to secure astrological knowledge and he feels confidence in his innermost heart that what he writes will delight and enlighten those who are in search of astrological lore. He calls himself a *learned man* in astrology. This might sound a little out of the way as pointing to pride or selfpraise, but this way of asserting is common to many authors who are conscious of their superior knowledge, and who feel perfect confidence in their abilities to carry out the work they have undertaken. If a man feels doubtful about his capacity to begin a work it is certain he does not understand it properly and will surely fail in the treatment of the subject he undertakes. His assertion therefore of possession of superior astrological knowledge shows more his capacity to deal satisfactorily with the subject he has chosen, than any indications of self conceit, which characterises the *boast* of vulgar men, whose works die long before their authors breath their last.

रक्तांबुजरुचिंदेवं सर्वकार्येषुसर्वदा
प्रणमंतिचयंदेवाः तंनमामिगजानम्॥२॥

STANZA II.

I next offer my prayer to that God (Power) who is red after the color of a bright lotus, and whose blessings are always invoked in all their undertakings even by the Devatas.

NOTES.

It must be remembered by the readers of my translation, Indian and Foreign that this work is written by an eminent Indian Brahmin Astrologer who completely believed in the Vedic lore and all the ritualistic recommended therein, and whose feelings must naturally have been moulded according to their holy precepts. *Ganesha* or *Ganapathy* is a well known Deity (Power) in the Aryan religious system. Without going into the deeper meaning of *Yoga* or *Sankhya* it might suffice here to know that *Ganesha* is the reputed son of *Parvathi* and *Eswara* and no undertaking will be considered as successful, whether spiritual or temporal, without first invoking the help of this important Power, and suitable offerings made to him. Venkatasa follows this general custom of the Aryan writers in invoking the help of *Ganesha* for the completion of his work without any interruption. Red color is symbolical of danger and Ganapathy governs all dangers and effectually removes them. His another name is *Vighnaswara* or the remover of all *Vighnas* or obstacles.

वाग्विभूतिप्रदादेवी याश्वेतांबुरुहास्थिता।
कर्पूरधवळाकारस्वयंनृत्यतुवाचिमे॥६॥

STANZA III.

That Sarasvathy who stands on the white lotus, whose complexion is as pure as the whitest camphor and who is the giver of all eloquence (Vagvibhute)—may she herself dance in my speech (writing).

NOTES.

The invocation of the author is offered next to *Saraswathy* (Goddess of Learning or Wisdom). The arrangement here seems to be a little out of order. It is generally the custom to offer prayers to the family God, then to *Saraswathy* and *Ganapathy* and then to family *Guru*, and other learned pundits who excelled in the branch of knowledge in which the author wrote, but here we have the order a little reversed. *Saraswathy* is the Goddess of all knowledge and is the spouse of *Brahma*. All eloquence and intellectuality are ascribed to Her grace and favour. The figure of speech used by *Venkataswara* simply shows that when *Saraswathy* is herself dancing in his mouth or speech, the work which he undertakes must be all perfection and beyond comparison, for the Goddess represents the highest wisdom. It is a kind of prayer offered to *Saraswathy (Light* or *Gnana)* and is commonly found in the writings of the Eastern authors. It is also meant to show great humiliation on the part of the writer. The author does not pretend to write from his own inborn ability or learning acquired from instruction or experience but ascribes the excellence of his composition to the fact of the grace which has been extended to him by the Goddess of Wisdom *Saraswathy*, in as much as, she is pleased to *dance* in his versification and to produce the desired excellence in the work.

—(6)—

मेषादिराशयस्सर्वेदिनेशग्रमुखाग्रहाः।
येचलोकोपकर्तारःपांतुमामिहतेसदा॥४॥

STANZA IV.

Let the Zodiacal Signs, the Planets and those Grand Benefactors who are helping the cause of humanity, protect me.

NOTES.

This Stanza is peculiar. The author is writing an astrological work and the subjects treated of are Zodiacal Signs, Planets, Constellations and their respective influences on our worldly pheno-

mena. It is therefore fair that he should offer his obeisance to the Zodiacal Signs and the great Planets which incessently revolve in them. But he says more than that. *Venkataswara* alludes also to the *Benefactors* of the world. Who are they and what are they? I presume, we have to suppose all those who have in any way benefitted the world are here meant and their blessings are also solicited. It may also mean that those other Deities whose names have not been mentioned here, and who all the same, are continually doing good to the world. The expression grand *Benefactors* of the world does not refer to human beings however great they may be temporally but refers to those men who have risen to the highest spiritual wisdom, who are Mahatmas by severe *Thapas*, and those great Maharishis and Moonis, without whom the creation, protection and destruction of the world and all its phenomena, cannot go on. In the narrow sense of the term, one who builds a chuttram or plants a tope, or digs a well, or governs a country wisely is a benefactor, but the author does not refer to them at all as the good or evil they do by such acts is very little and of small local importance. That unsullied *good* which can proceed only from *Spiritual* elevation is here meant and that is possessed by the Higher in the Unseen World. The author's prayer proceeds from all sincerity and this gives a clue to his development on the *Spiritual* side. Many are liable to make mistakes by supposing that great and intelligent authors should deify such objects as Zodiacal signs, planets, constellations and so forth. The language in which these works are written, is unrivalled in its capacity for multifarious interpretations and the pliancy which it offers to men of genius. Always there is a double meaning in the *slokas* in sanscrit—an inner and an outer meaning. Sur. is worshipped as a deity or source of Power. We know as a matter of fact that some mysterious *Power* controls it and pervades the physical body of that great luminary and when the Aryan offers his prayers to the Sun, he offers it to the *Narayana* who is *Savitru Mandala Mudhya Varti viz.* the *Supreme Power* which lies behind the great solar body, and which animates it with its wonder-

ful and incomprehensible power. I shall not however digress from my subject proper. Zodiacal signs, Planets, and Constellations are animated by various but *Superior Powers*. These must not be confounded with the physical signs, planets and stars themselves. This department of knowledge is very extensive and I shall not go beyond my legitimate work, by leading the readers to that wonderful sea of wisdom whose depth in many branches is not known to the highest informed mortals. I simply draw the attention of the readers to the fact that intelligent authors in every branch of science, have always offered their prayers to the *Principal Causes* which they were able to see by superior spiritual sight and not to gross matter.

यज्जातकेनिगदितंभुविमानवानां
तत्प्राश्नेकेपिसकलंकथयंतितज्ज्ञः
प्रश्नोपिजन्मसदृशोभवतिप्रभेदः
प्रश्नस्यचात्रजननस्यनकश्चिदस्ति॥५॥

STANZA V.

All those results which may be predicted by consulting the birth time (Horoscope) may also be predicted by consulting the question time. There is no difference in consultations based on birth or question times and they give the same certain results.

NOTES.

This requires a little explanation as it appears to mislead a reader on a superficial perusal. The author is not here strictly correct, although on a closer examination he does not contradict himself. I can point out several circumstances in which calculations based on horoscopic rules and predictions drawn therefrom do not apply to horary or *Prasna* calculations. But as I understand the stanza means altogether a different thing. He says that calculations for horoscopes are based upon the birth time, while those for *Prasna* are based upon question time. In both cases

time is the most important element. The superstructure is built upon it. In the one the birth of the child is taken, while in the other the birth time of the question—hence the subject—is taken. It therefore stands to reason that both are equally important and that the science of astrology deals with both alike, and makes predictions past, present and future with the same definiteness of knowledge.

सप्तविंशतिभंचक्र मष्टोत्तरशतांघ्रिकम् ।
नवांघ्रिराशिकंप्रत्य ञ्मुखंचरतिखेसदा ॥६॥

STANZA 6.

The Zodiac is composed of twenty-seven constellations, one hundred and eight **Padams** *(quarters) twelve Zodiacal signs of nine* **Padams** *each, and the Zodiac turns round once a day from East to West in the Akasa or space.*

NOTES.

The Zodiac is called in Sanskrit *Bha* (lustrous or resplendent) and *Chakra* (Globe) and is composed of 27 constellations or *Nakshatrams*. These are (1) *Aswini*, (2) *Bharani*, (3) *Krittika*, (4) *Rohini*, (5) *Mrugasira*, (6) *Auridra*, (7) *Poonarvasu*, (8) *Pooshyami*, (9) *Auslasha*, (10) *Makha*, (11) *Poobba*, (12) *Oottara*, (13) *Hasta*, (14) *Chitta*, (15) *Swati*, (16) *Visakha*, (17) *Anooradha*, (18) *Jaista*, (19) *Moola*, (20) *Poorvashada*, (21) *Oottarashada*, (22) *Sravana*, (23) *Dhanista*, (24) *Satabhisha*, (25) *Poorvabhadra* (26) *Oottarabhadra*, (27) *Raivaty*. These are the clusters of stars which move once in a day and which clearly mark the revolutions of the planets and identify them at any given time. Each of these Stars is divided into four equal divisions called *Padams* or quarters and we have therefore $27 \times 4 = 108$ *Padams*. But the whole of the moving Zodiacal space is divided into 12 divisions called signs (*Rasees*) and therefore we get $\frac{108}{12} = 9$ Padams of stars for each of the Zodiacal houses. These twelve Zodiacal signs and the 27 constellations go one round in about 24 hours or a day and they have a movement from East to West while the planets have

movements from West to East. This will be a little confusing in the beginning but after a little study and practice the idea becomes familiar.

तदन्तरादिगुर्वार सूर्यशुक्रबुधेंदवः ।
ज्ञेयायनोपिचक्रेण यांतिभूमेःप्रदक्षिणम्॥७॥

STANZA 7.

The planets **Sani, Guru, Kuja, Ravi, Sukra, Buda and Chundra** *occupy positions within that* **Bhachakra** *and move from West to East and thus go round the Earth.* (*Saturn, Jupiter, Mars, Sun, Venus, Mercury and Moon respectively.*)

NOTES.

Questions of astronomy and mathematics ought not to be discussed in a work of English translation. If introduced they will occupy more space than I can afford to spare here. The position of the Zodiac, its major and minor divisions, the position of the planets and their respective revolutions in their orbits, the position of the Earth in the planetary spheres and its revolution round the Sun, the movements of the constellations which have direct influence on the sublunary affairs, are facts about which short explanatory notes will be thoroughly misleading and highly objectionable. These are very important questions and require proper diagrams for clearly illustrating them. The points involved are too complicated and too difficult to be properly handled in short notes and the object of the English translation of this work is not to introduce the beginner in the science of astrology to the higher knotty provinces of difficult astronomical problems but to create an interest in this science by giving easy explanations of facts which may be comprehended by the readers without much difficulty and labour. In all works of importance there are many points which have to be assumed as true or established by the students. The authors presume a fair knowledge in the readers and whenever they propound any objectionable theories the authors themselves discuss the matters in a fair light and at considerable length

The *why* and the *wherefore* of any scientific problem must be kept away for sometime until the students have made a reasonable progress and can approach their solution with a tolerable knowledge of its various grades of development. The order in which the planetary bodies are situated is here given. Saturn is the highest and consequently most distant from the Earth, next is Jupiter, then comes Mars, next we have the Sun, then comes Venus, next is Mercury and lowest of all (nearest) is the ever busy Moon, whom we see so often and in such striking phases of variations in the lunar light reflected from the Sun.

भूताराग्रहगोळानां खस्थानांगुणसंक्रमात्।
भौतिकानांचकांतू ं भिद्यंतेहिगुणक्रियाः॥८॥

STANZA 8.

The mutual connection between the Earth, Constellations, and the Globes of the Planets and those of the creatures which are produced by the combination of **Pancha Bhootas** *in* **Space,** *gives rise to the endless variety and characteristics which are observed in creation.*

NOTES.

This is a difficult Stanza for translation. The beauty and brevity of the Sanskrit language, especially in rhyme, are incomparable and we can hardly reproduce its meaning in any other language. In *Space* or *Kha* there are planetary globes with their mutual attractions, repulsions, and revolutions, the Earth which revolves, the constellations with their influences and the other Lights which shine, have all their respective peculiarities and uses. All these therefore give rise to the creation of endless varieties in the physical and the mental phenomena. Added to this we have the five Bhootas, the—so called erroneous elements —*water, earth, light, air, and Akasa* (Space). The combinations and permutations of those various bodies produce endless species —influenced by the above bodies and influencing them in their turn. What the author means to say is that the endless varieties

of creation are due to the mutual influences of the planetary globes including the earth and the five *Bhootas* which have been enumerated above.

ॐ

तत्तत्कर्मविपाकस्य सूचकंगोळलक्षणम्।
ज्ञात्वातद्द्वारेण जन्मादिफलमुन्नयेत्॥९॥

STANZA 9.

Therefore we have to carefully find out the peculiarities of the planetary spheres which are indicative of the products of previous (**Kharma Palam**) *acts and from a knowledge of which we have to draw our inferences regarding the future by the light of the astrological science.*

NOTES.

The world is a great confusion for a scientific man. The religious systems are so many puzzles and do not help him in as much as he wants to see everything for himself which is utterly impossible, taking man as he is and not man as he ought to be. Scientific development is onesided as other developments are and we need not be surprised if there is always variance between the man of science and the man of religion. The two brains are differently developed and the energies which enable them to see into the mysteries of nature are differently directed. This is but natural. The religious man sees objects and their causes differently from the vision of the man of science. Muscular development adds strength to the muscles while development of the intellect adds strength to the brainpower. In this stanza the author clearly hints at the *Karma Theory*. Karma (results of past actions in the previous states of existence) as commonly understood by the general public denotes a series of acts which a person is supposed to have done in his previous births and the results of those acts are enjoyed by him in the present birth in addition to what he may be able to do in this life. The previous acts and their results are also modified or augmented by the acts of those who are dear and near to him. Thus parents, brothers, children and wives have great mutual influences in moulding the Karmaic

effects of a person. It is not easy for the man of science to know, much less to understand, how a man now enjoys the result of what he may have done in his previous births. The theory of past and rebirths must be accepted here as proved and all the astrological assumptions are based upon this theory. This is neither the place nor the occasion to enter into a full discussion on a most complicated and puzzling subject like that of *Karma* and *Gnana*. Many promises are made by men in the course of their lives but they are not fulfilled. The impressions of sound are always stored in our favour or against us as we fulfill or break our promises. Phonograph gives a distinct explanation that what we speak or promise is recorded in the ethereal space. When the dissolution of the body is set in the finer and the more spiritual portion goes away with these ethereal records and has to account for it in the future births for the various pormises it has to its credit. When the molecules join together and integrating processes begin to produce human body they do so with the previous liabilities attached to them. A knowledge of what those impressions were in the previous births and how they work now is clearly indicated to us by the rays of the various planets expressed in the technical language of the astrological symbols. Planets therefore appear to be simply indicators and it is perfectly within the sphere of man to know the evil results of such previous acts and take suitable remedies to avert them or to allow natural laws to operate upon him without the slightest attempt on his part to stem such evil currents. Wherever we turn our eyes in Nature there is arrangement and order. The transmigration of souls is accepted by many and denied by some. The existence of souls in the human body is itself doubted by some scientists. These are problems which are of a very difficult and serious nature. Philosophers are not agreed and cannot do so as long as there is difference in the development of their intellects. There is chaos—but yet we see there is some order. Our own exertions are sometimes most eminently successful. But at other times they are found to be perfectly futile. Who does *Karma*? How does he extricate himself from its effects

when he has done it? Where does he come from? What are his missions here? And whither does he go? These are surely not simple questions for which I can furnish easy answers in these short notes. There is no predestination or fatalism recommended in the astrological sciences. I simply draw the attention of the educated classes to these important truths for many are carried away with the idea that a belief in astrology involves a belief in fatalistic theory and ties down man to inaction and laziness. This stanza clearly shows that the astrological principles are not fatalistic tables. Proper remedial measures are recommended and no preordination or predestiny is encouraged. All the important planets which are mutually influencing the earth and its phenomena, are simply indicators—by their periods and subperiods—of what a man is to enjoy or suffer as the result of his own actions in the previous birth or births with a freedom for the Jeeva (*Atma or Soul*) to enjoy and suffer the results of the previous karma by inaction and indifference or to overcome the evil and augment those results of the karma for good by certain acts of the present birth and by certain sources of knowledge which might be acquired by proper initiation or by the determined efforts of a highly developed will. This certainly involves further difficulties and their solution cannot be attempted in such short notes as these. The making of the attempt to overcome the evils indicated by the planetary combinations obtained at the time of birth or of question as the result of previous karma may itself also be indicated by those very same planetary combinations, and therefore may be stated to be a sort of pre-arrangement which might go under the name of Fate or human Destiny. But it is assured by the advanced sanskrit Vedantha writers on Karma and Gnana theories that the product of the past karma as indicated by the planetary combinations is quite different from that special energy called *ego or self* (Atma) which has an action independent of the karmaic effects and a right development of which can be made to overcome the evil results of the previous *karma*. It is really difficult to explain this strange but mysterious combination of two important agencies in the human system and their relation-

ship between the effects of the past karma and the independence of the soul and much more difficult to understand it even when explained in the ordinary methods. Long and learned discussions alone can throw proper light on these difficult problems of our life. They are no doubt very vital and for the very same reason they are most difficult to comprehend. This *Energy*—whatever name we may be pleased to fasten on it—is the Power which actuates the otherwise inactive combination of *Punchabhootas* to perform the various functions which go under the name of *lifeacts*, and when this energy is not found or has left the combination of Bhootas, they are themselves incapable of exhibiting any of the life functions. The body then dies. The connection is very mysterious, but it is neverthless very distinct. We do make a distinction between body and mind, the functions of the one are clearly defined as against the functions of the other and when we bear this in mind we can see that behind the mind and the body of man there seem to be vital energies which may be direct exhibitions of the one Universal Force or which may be secondary manifestations of the Primordial Forces emanating from that Final Power. One thing seems to be certain, *namely* that we need not be without a hope, when we make an attempt to overcome the evils which may be indicated by the planetary combinations, and therefore it is worth our while to know what is in store for us and make such arrangements as would be suitable to overcome the evil or augment the good. This has to be specially remembered by the students as it is very important in the life of a man to know, that it is in his power to mould his character and his future prospects temporal or spiritual. If this were not the case astrology has no use, and man will be hopeless. The karmaic acts will produce their own results so long as they are not obstructed or modified by external agencies, and these are sufficiently indicated by the astrological writers to escape the attention of even the most careless readers of their works. Water finds its own level but where it is wanted for cultivating purposes at a higher level we must put a dam or anicut to raise its level and turn the channel to our advantage.

तत्तत्स्वर्णादिरेवेदृग् मधिकारबलाधिकम्।
अनुक्तमन्यतोग्राह्यं वक्ष्यामः प्रकृतोचितम्॥१०॥

STANZA 10

Therefore those peculiarities and characteristics of the planets which are not detailed by me here, have to be learnt and understood from the works of other authors on astrology. I shall only give such as are needed here for my purpose.

NOTES.

The author simply says that it is not possible for him to give all the astrological details in his book. Those details which are not given here will have to be learnt from other well known books on the subject. Here, as elsewhere, much information on the subject is presumed in the student by the authors. It is but right. Astrology is a huge science extending over four hundred thousand *sutras* and it is next to impossible to find all these in any one book however intelligently its author might have composed it.

भौमःकविर्ज्ञेंदविनसौम्यशुक्र
वक्रेज्यमंदार्कसुतामरेज्याः।
मेषादिभानामधिपाःक्रमेण
तदंशकानामपितेभवेयुः॥११॥

STANZA 11.

Mars, Venus, Mercury, Moon, Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn and Jupiter are respectively the lords who own Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius and Pisces. These planets are also the lords of their **Navamsas**.

NOTES.

Kuja, Sukra, Buda, Chundra, Ravi, Buda, Sukra, Kuja, Guru, Sani, Sani and Guru, are respectively the lords of Mesha, Vrishabha, Mithuna, Kataka, Simha, Kanya, Thula, Vrischika, Dhanas, Makara, Kumba, and Meena. When a sign is divided into 9 equal divisions each of these is called a *Navamsa* or one-ninth of the house. In these minor sub-divisions the lords of the Navamsas are the same as those named above. The counting in the Zodiac

usually begins with the first or Mesha. It is a celestial circle and we may begin from any place, but we must have some convention among ourselves to understand the science and we begin with Aries as the first. The solar year also commenced with the entrance of the Sun into Aries and the world seems to have commenced with the appearance of the Sun in Mesha.

मेषादिमूर्धावदनंगळोरो हृत्कुक्षिवासोभृतवस्तिगुह्यम्।
ततोरुजानुद्वयजङ्घपादं पापान्वितंयत्तदुपैतिनाशम्॥१२॥

STANZA 12.

Mesha is the head of Kalapurusha, Vrishabha his face, Mithuna his neck and chest, Kataka his heart, Simha his belly, Kanya his waist, Thula his lower stomach and navel, Vrischika his sexual organs, Dhanas his thighs, Makara his knees, Kumbha his buttocks and Meena represents his feet. Signs occupied by good planets give health and strength to the organs indicated by them, and those occupied by evil planets denote weakness or deformity in those organs.

NOTES.

This is a necessary stanza to indicate the development of the various human organs and their malformation. *Kalapurusha* apparently means Time Personified and deified. Where a sign is occupied by an evil planet the organ governed by that sign will either be absent or ill developed. Good planets show great strength and energy in the particular organs. The various degrees of development of the bodily organs are to be judged according to the strength or weakness of the planets and the aspects and conjunctions they may have at the time of birth. When there are good and evil planets in a sign, the strength of the planets has to be found out and then the development or deformation should be ascribed as the predominating influence is that of a good or evil planet. I have found the application of this principle verified in almost every horoscope which has fallen under my observation and my predictions of pain or disease in the particular organs represented by the

signs occupied by evil or debased planets have been wonderfully correct. Much discretion and diligence no doubt must be used in judging of the strength or weakness of the planets in the various houses. This power of balancing good and evil influences and forming a sound judgment thereon is a tact or ability which can only be inherited or learnt intuitively; and no amount of external education or training can really be of much use in this matter. This is a patent fact and we see it realized in a remarkable degree in every walk of human life. Science is useful with intelligence and dangerous without it. This is well illustrated in every branch of science.

व्यत्र[illegible]तमत्स्यद्वयमश्वजङ्घश्चापीमनुष्यःसगदंसवीणं ।
नृयुग्मःस्त्री दायकरेग्निसस्ये नौस्थाऽबलामानधरोवणिक्च॥१३॥

STANZA 13.

Mesha resembles ram, Vrishaba a bull, Cataka a Cancer or crab, Vrischika scorpian, Meena is likened to two fishes one with its tail turned towards the head of the other and **vice versa.** *Dhanas resembles a warrior (Centaur) with bow and arrows in front and the back and hips of a horse behind. Makara resembles the body of a crocodile with a face of an antelope in front. Mithuna resembles a female with a lute* (**Veena**) *and a male with a club* (**Gada**) *embracing each other.*

NOTES.

It has been a serious question, very often asked of the astrologer, as to why the different signs of the zodiac are named after some animals and insects, and whether they looked in these shapes when observed carefully through the naked eye or through the optical instruments? The answer does not seem to be so easy. According to the *Bhoutica* sutras, which cannot be quoted at length in a work of translation, the representations of the zodiacal signs after the various animals, which have been mentioned here, are really the representations of various forces whose power of motion

and counter motion resembles the outlines of the above named animals. What are those forces ? how are they worked ? why do they resemble some of the well known species of animals ? are matters which have to be explained at considerable length. The letters composing these names in Sanskrit also stand as representations of the particular forces which have combined to produce definite results under a Higher Agency. Others attribute these names on account of the zodiacal signs presenting feeble resemblances to the animals depicted. Ram, Bull, Crab, Lion, Scorpion, Fishes and man and woman are well known species which need no separate description for their indentification.

Dhanas is *centaur* representing half warrior and half horse combined in one. Makara has the body of a crocodile with the face of a dear. The uses for these details will be shown in this work later on.

घटीजलादानगृहीतुकाम श्शेषान्त्र नामानुगुणाभवन्ति।
मेषस्तुमेषोवृषभस्सएव कर्कीकुळीरस्त्वथवृश्चिकोळिः ॥१४॥

STANZA 14.

Kanya represents a well built woman, seated in a boat floating in water with vegetation and light in her hand. Thula resembles a man with scales seated in a street,—Kumbha represents a man with a waterpot on his head and Simha represents a lion.

NOTES.

Kanya in Sanskrit means a Virgin unmarried, and *Thula* means a balance. *Kumbha* denotes a waterpot and *Simha* represents a lion. These twelve Zodiacal signs also govern the different countries of the globe and peculiar characteristics of each of them may be predicted by reference to the sign which governs a country. On humanity the special results of these *rasees* are perceptible to the keen observer of nature.

I have often surprised my friends by giving out the name of the birth sign of a person utterly unknown to me by simply looking at his face and the expression of his eyes. The eyes are the index to the head and the whole character, and when we carefully attend to these, we can gradually improve in the art of prediction by simply watching the facial expressions.

र [illegible]दयोलग्नं जन्मनिप्राश्निकेपिवा।
सएवप्रथमोवर्ग त्वन्येवर्गास्तदंशकाम् ॥१५॥

STANZA 15.

I now come to Vergas (Divisions of the Zodiacal sign).

In the birth or question time the sign of the Zodiac which ascends or rises at the time of birth or question is said to be **Lagna.** *This is the first* **Verga** *and the other* **Vergas** *are its divisions.*

NOTES.

The reader should be very careful as all calculations and planetary combinations are constantly referred to *Lagna* or time of birth or question. Without understanding this important stanza there is no use of any further attempts. A child is born at a certain hour on a certain day in a certain month and year.

The place of birth and that of question are very essential. Zodiac is the celestial space which is marked by 27 constellations and divided into 12 almost equal divisions. Each day sees these twelve signs and 27 constellations going round once the celestial space. This circle is divided into 360 degrees and the Sun goes round this circle once in 360 days. He rises, for instance, in the sign Aries on the 1st day of the solar month of *Mesha* and on the 2nd day he is found to rise in the 2nd degree of Mesha, and on the 30th day of Mesha, the Sun rises in the 30th degree. This has already been explained in the previous notes and I shall show what is meant by Lagna. Lagna literally means *Sandhi* or Junction. What forces are joined here? and how do they join? are matters which are outside the limits of the present book. This gaining of

the Sun every day is called the *Bhookta Ghatikas*. Every town and country has its different latitude and longitude, and this makes a great deal of difference in the extent of the Zodiacal signs. I shall give a rough idea of the extent of these houses, and as I have already stated, they are liable to variations in the different parts of the world. Meena and Mesha measure about 4 ghatikas each. Vrishabha and Kumbha about $4\frac{1}{2}$ ghatikas, Mithuna and Makara about $5\frac{1}{4}$ ghatikas, Dhanus and Kataka about $5\frac{1}{2}$ ghatikas. Simha and Vrischika about $5\frac{1}{2}$ ghatikas and Kanya and Thula about $5\frac{1}{4}$ ghatikas. A day is composed of 24 English hours and 60 Indian ghatikas. Therefore each English hour has $2\frac{1}{2}$ Indian ghatikas. Each ghatika is divided into 60 Vighatikas, each Vighatika is divided into 60 Liptas and each Lipta again is subdivided into 60 Viliptas. 24 English minutes compose one Indian ghatika. $2\frac{1}{2}$ Vighatikas make one English minute. 150 Liptas make one English minute or $2\frac{1}{2}$ Liptas for each English second. The Hindu astronomers have gone further in the divisions of time and each of these liptas is again subdivided into 60 viliptas or each English second has 150 viliptas. They are necessarily one hundred and fifty times more minute in point of division of time over their modern western brothern and certainly cannot be accused of want of mathematical depth and the influence of time on terrestrial phenomena. The sunrise determines the day and the sign of the Zodiac or *Oodaya Lagna*. Wherever the Sun may be that will be the lagna in the morning when the sun rises. These facts may be illustrated by a few examples. A child is born, say, at 12 ghatikas on the 25th day of the solar month Cancer. The rising sign at sunrise in that month will be Cancer itself. But the Sun rises in it on the 1st day in the 1st degree and on the 30th day in the 30th degree. The child was born on the 25th morning and therefore the Sun has passed 24 degrees of Cancer and rose on that morning in the 25th degree. Cancer extends over $5\frac{1}{2}$ ghatikas, and this divided by 30 days gives us 11 Vighatikas $\frac{5\frac{1}{2} \times 60}{30} = 11$ Vighatikas for each day. But the Sun has passed 24 days in it and therefore

he has gained $\frac{24 \times 11}{60}$ Ghatikas $= 4\frac{24}{60}$ Ghatikas. This is to be deducted from the $5\frac{1}{2}$ ghatikas the extent of Kataka and we have one ghatika and 6 vighatikas remaining therein. Therefore at the time of sunrise on the 25th day of the solar month Kataka the Lagna remains for $1\frac{1}{10}$ ghatikas. The child was born after 12 ghatikas. Therefore as the Lagnas regularly revolve we must find out which of the Lagnas governed the time at which the child was born. Simha (Leo) comes next and remains for $5\frac{1}{2}$ ghatikas. Then we have Kanya (Virgo) for $5\frac{1}{4}$ Ghatikas. Thus the extent of the time to the end of Virgo will be Kataka $= 1\frac{1}{10}$ + Simha $5\frac{1}{2}$ + Kanya $5\frac{1}{4} = 11\frac{11}{20}$ ghatikas. But the child's birth is stated at 12 ghatikas after the sunrise and therefore the rising sign (Lagna) of the birth of that child was in Thula (Libra) and in the very commencement of it or its first Navamsa.

Take another example.

A child was born on the 15th of Mesha (Aries) at 20 ghatikas after sunrise. The sun rises in Aries during all the days of this month and therefore at sunrise this is the Lagna. 14 days have already passed and the birth took place on the 15th. The Sun has gained 14 and odd degrees on the 15th of Aries at sunrise. Mesha extends over about 4 ghatikas and the Sun has gained $\frac{14 \times 4}{30}$ ghatikas $= \frac{56}{30} = 1\frac{13}{15}$ ghatikas. $= 1$ gh. and 52 vighatikas. At the time of Sunrise we have therefore Mesha $= 4 - 1\frac{52}{60} = 2$ ghas. and 8 vghts. But the time of birth is fixed at 20 ghts. and we have to see which sign is rising at that time. We have now to bring up all the signs in due order until we get that sign which exactly falls in the 20th ghatika. Add to the remaining portion of Mesha $2\frac{8}{60}$, Vrishabha $4\frac{1}{2}$ ghts, Mithuna $5\frac{1}{4}$ ghts, Kataka $5\frac{1}{2}$ ghts, total of all these signs $=$ 17 ghts. and 23 Vighatikas. The birth time is 20 ghatikas and therefore it falls in Simha which extends over $5\frac{1}{2}$ ghatikas after $17\frac{23}{60}$ ghatikas $=$ or $22\frac{23}{60}$ ghatikas after sunrise. The birth Lagna therefore is clearly in Simha. To this the name *Lagna* is technically given. The same processes are to

be observed in treating of the *Prasna* or horary—question time. There are certain subdivisions which are made in each of these zodiacal signs and these minor sub-divisions lead one to find out exactly in what minute part of the zodiacal sign a person is born. It is one thing to say that a man is in America, in the United States, in New York and so on and it is quite another thing to say that he is in a particular pleasurable or painful state, that he is in good or bad circumstances, that he is in a particular house, in a particular room and in a particular physical or mental condition. The more we are intimate with the exact environments of a man the greater will be the precision with which we can predict about any act which he is likely to do or not. A knowledge of these details enables us to know the sources of strength or weakness of planets. These have symbolised language expressed in the case of planets, constellations and zodiacal signs by minute divisions called *vergas, states, friendship, retrogrades, accelerations, exaltations, debilitations, Moolathrikonas* and so on. The readers are requested earnestly to pay attention to these facts and understand them before they venture into the predictive regions of Astrology.

युजीन्दुसूर्यैर्भवनेरवीन्दू नाथावयुग्मेभवनस्यचार्धे।
राशिंत्रिधाकृत्यदृगाणमाहुस्तदीशपुत्रेशशुभाधिनाथाः॥१६॥

STANZA 16.

When a Zodiacal sign is divided into two equal parts, each part is called a **Hora**. *In odd signs the Sun governs the first* **Hora** *and the* **Moon** *governs the second. In even signs, the Moon rules the first* **Hora** *while the Sun rules the second* **Hora**.

When a sign is divided into three equal divisions, each of these parts is called a **Drakkana**. *The lord of the sign governs the first division, lord of the fifth rules the second division and the lord of the 9th governs the third division respectively.*

NOTES.

The word *Hora* in Sanskrit is derived from a compounding of the two words *Aho* (*day*) and *Ratri* (*night*) and dropping the first letter *A* and the last letter *tri*. In thus compounding we get *Hora* and hence astrology is called *Hora Sastra*. The English words *Horoscope, Horologue, Hour, Horary* seem to have been directly derived from the Sanskrit *Hora* which means Time. In counting the zodiacal signs we generally commence with *Mesha* unless from the context, it is otherwise intended. 1-3-5-7-9 and 11 or Mesha, Mithuna, Simha. Thula, Dhanas and Kumbha are odd signs and the rest 2-4-6 8-10 and 12 or Vrishabha, Kataka, Kanya, Vrischika Makara and Meena are even signs. When a sign is divided into two equal divisions each of these is called a hora and the lord of the 1st hora in odd signs is Ravi, while the Moon governs the 2nd, and in even signs the first hora is governed by the Moon while the second is ruled by the Sun. The zodiacal sign is the first *Verga* and the hora represents the 2nd *Verga*.

Take Mesha and divide it into two equal parts, each is called a hora. The first hora is ruled by the Sun while the second is governed by the Moon. In Taurus the first hora is governed by the Moon while the second is ruled by the Sun. So on for the rest.

When a sign is divided into three equal parts each of the parts is called a *Drakkana*. Thus we have 36 *Drakkanas* for the 12 signs. The lords of the *Drakkanas* are respectively the lords of the 1st, 5th and 9th houses. This is the most approved system. Thus when *Mesha* is divided into 3 equal divisions, the 1st part is governed by the lord of the house *viz*. Kuja. The second *Drakkana* is ruled by the lord of the 5th *viz*. Simha—the Sun—and the third is governed by the lord of the 9th *Dhanas viz*. *Jupiter*. In *Vrishabha* the lord of the 1st is *Sukra*, that of the 2nd is Buda and that of the 3rd is Sani. So on for the other signs. *Yavanacharya* and some inferior writers on astrology give the lords of *Drakkanas* as follows :—The lord of 1st house is the ruler of the 1st. The lord of the 12th house is the ruler of the 2nd *Drakkana* and the

lord of the 3rd Drakkana is the owner of the 11th house If we take the sign Aries and its *Drakkanas* we have their lords thus—The 1st *Drakkana* is governed by Kuja, the 2nd *Drakkana* has Guru to rule it because he owns the 12th house from Mesha, and the lord of the 3rd *Drakkana* is the owner of the 11th house *viz.* Sani. There is yet another system which treats of these lords in a different way. The 12 zodiacal signs are regularly divided into *Chara* (*active or movable*), *Sthira* (fixed or stationary) and *Dwiswabhava* (Double Bodied or Common) signs. Mesha is *Chara*, Vrishabha is *Sthira* and Mithuna is *Dwiswabhava*. Kataka is *Chara*, Simha is *Sthira* and Kanya is *Dwiswabhava* and so on with the rest.

In treating of Drakkanas some writers give the lordships thus—In *chara* signs, the lord of the 1st Drakkana is the lord of the house itself, the lord of the 2nd is the lord of the 5th and the lord of the 3rd Drakkana is the lord of the 9th house as stated already. In the *Sthira* Signs, the lord of the 1st Drakkana is the owner of the 9th house, the lord of the 2nd Drakkana is the ruler of the sign itself and the lord of the 3rd Drakkana is the lord of the 5th house. In the *Dwiswabhava* signs, the lord of the 1st Drakkana is the lord of the 5th house, the lord of the 2nd is the ruler of the 9th house and the lord of the 3rd Drakkana will be lord of the house itself. This makes a great deal of difference in fixing the strength of planets in their different Vergas. Varahamihira, Parasara, Satyacharya, Badarayana and some other well known writers on astrology have followed the 1st mentioned system—namely—the lords of the three *Drakkanas* are the lords of the house itself, lord of the 5th and lord of the 9th respectively, whichever signs may be taken into consideration. I have simply pointed out the different systems and leave the readers to follow whichever they please and whichever tallies with their experiences best. This is the 3rd *Verga* or Division and is a source of strength or weakness to planets.

राशावाद्यांराशिनाथस्यहोरां
वांछंत्यन्येलाभनेतुर्द्वितीयाम्।
द्रेक्काणाश्चस्वांत्यलाभाधिपानां
प्रश्नेतुस्युश्चादिमद्ध्यांत्यभागाः ॥१७॥

STANZA 17.

Some say for **Prasna** *(horary or question time) that the lords of the horas are the owner of the* **Rasee** *and the lord of the 11th house from it. The lords of the Drakkanas are the rulers of the 1st, 12th and 11th respectively.*

NOTES.

The different systems have been carefully pointed out in the notes *Supra*, and the readers ought to remember them in venturing their predictions.

चरेस्वपुत्रनवपाः स्थिरेधर्मस्वपुत्रपाः ।
द्विदेहेपुत्रधर्मात्म नाथाद्रेक्काणपाःक्वचित्॥१८॥

STANZA 18.

Some authors say that in movable signs, the lords of the Drakkanas are the rulers of the 1st, 5th and the 9th signs. In the fixed signs, the lords of the Drakkanas are the rulers of the 9th, 1st and 5th signs. In the common or Double-Bodied signs they are the rulers of the 5th, 9th and 1st houses respectively.

NOTES.

Stanzas 16, 17 and 18, treat of the same subject and the notes of stanza 16 are ample enough on these matters.

सप्तांशकास्त्वोजगृहेतदीशात् युग्मेगृहेसप्तमराशिपात्स्युः।
द्वादशांशकानामधिपास्तदीशा दोजेसमेतन्नवमेश्वराद्याः ॥१९॥

STANZA 19.

When a sign is divided into seven equal divisions each of the parts is called a **Saptamsa.** *In odd signs the lords of these seven divisions are the owners of the* 1st *and the following signs. In even signs the lords are the owners of the 7th and the following signs respectively. Divide a sign into* 10 *equal parts and each of them is called a* **Dasamsa.** *In odd signs the lords of the* **Dasamsas** *commence from the owner of the sign itself, while in even signs the rulers are the lords of the ninth and the following houses respectively.*

NOTES.

Divide a sign into 7 equal divisions and each is called a *Saptamsa* from *Sapta* meaning seven in Sanskrit. In odd signs—1-3 5-7-9 and 11 these divisions are governed by the lords who own that and the next 6 signs respectively. Take *Mesha*. First Saptamsa is governed by Mars lord of Mesha. 2nd is governed by Venus (lord of Taurus), 3rd by Mercury (lord of Gemini), 4th by the Moon, 5th by the Sun, 6th by Mercury and 7th by Venus.

Take *Vrishabha*. The first Saptamsa is governed by the lord of the 7th (Vrischika) Mars, 2nd by Jupiter (lord of Dhanus), 3rd by Saturn, 4th by Saturn, 5th by Jupiter (Lord of Meena), 6th by Mars (lord of Mesha), and 7th by Venus lord of Vrishabha; 3rd and 4th Saptamsas are governed by Saturn because Makara and Kumbha are the 3rd and 4th from Vrischika. Calculate in a similar way for the rest. This is the 4th Verga.

When a sign is divided into 10 equal parts each is called a *Dasamsa* from *Dasa* meaning in Sanskrit ten and *Amsa* meaning a division. Mesha is an odd sign and we divide the same into ten parts. The first *Dasamsa* is governed by the lord of Mesha Kuja, the 2nd by the lord of Vrishabha Sukra, 3rd, 4th, 5th, 6th, 7th, 8th, 9th and 10th by Buda, Chundra, Ravi, Buda, Sukra, Kuja Guru and Sani Lords of Mithuna, Kataka, Simha, Kanya, Thula, Vrischika, Dhanas and Makara respectively. Take Vrishabha an even sign. Divide it into 10 parts. The first *Dasamsa* is governed by the lord of the 9th (Makara Sani), the 2nd by the lord of the 10th (Kumbha), 3rd by the lord of Meena, 4th by the

lord of Mesha, 5th by the lord of Vrishabha, 6th by the lord of Mithuna, 7th by the lord of Kataka, 8th by the lord of Simha, 9th by the lord of Kanya and 10th by the lord of Thula. Similarly calculate for all the other odd and even signs. This is the fifth Verga.

नवांशकेशाभ्र नत्रिकोण
चरर्क्षतोवर्गांशकपास्तुलग्नात्।
त्रिंशांशकाभौमशनीज्यसौम्य
शुक्राभवंत्योजगृहेसमेतु॥२०॥

विलोमतःपञ्चशराष्टसप्त बाणाःक्रमादूरनेकशास्त्र।
ओजे कळानामधेपास्तदीशाश्चर्मुखोविष्णुहरौदिनेशः॥२१॥

STANZAS 20 AND 21.

When a sign is divided into 9 equal divisions each part is called a **Navamsa.** *In Mesha, Simha and Dhanas count from Mesha. In Vrishabha, Kanya and Makara count from Makara. In Thula, Mithuna, Kumbha, count from Thula, and in Kataka, Vrishika and Meena count from Kataka. When a sign is divided into 12 equal divisions each is called a* **Dwadasamsa.** *These Amsas should be counted regularly from the Lagna.*

When a sign is divided into 30 equal divisions each is called a **Thrimsamsa.**

In odd houses, Kuja governs the first five parts, the next five parts are under Sani, the next eight parts are governed by Guru, the next seven parts by Buda, and the last five parts are under Sukra. In the even signs the reverse order holds good. When a sign is divided into 16 equal parts, each is called a **Shodasamsa.** *In odd signs the lords of the first 12 houses govern them and 13th, 14th, 15th and 16th parts are ruled by Sani, Buda, Kuja and Ravi. In even signs*

the planets govern them in the reverse order. When a sign is divided into 60 equal parts each is called a **Shastiamsa**. *The names of these* **Shastiamsas** *are*—(1) **Ghora,** (2) **Rakshasa,** (3) **Devabhaga,** (4) **Kubera,** 5) **Rakshogana,** (6) **Kinnara.**

NOTES.

It is very important for readers to bear these several subdivisions correctly in mind. The author constantly refers to these sources of strength and weakness in the combinations of planets he gives hereafter, and insists upon their correct understanding in making predictions. If a planet is strong in Rasee (sign), in *Hora*, in *Drakkana*, in *Chaturtamsa*, in *Panchamsa*, in *Saptamsa*, in *Navamsa*, in *Dasamsa*, in *Ekadasamsa*, in *Dwadasamsa*, in *Shodasamsa*, in *Thrimsamsa*, and in *Shastiamsa*, he will be able to give the *native* all the highest possible good influences which he is capable of, but if the planet occupies an unfavourable position in all these *Vergas* he will be able to produce all the evil effects which are ascribed to him. Much material is therefore furnished here for the student to judge of the sources of strength or weakness to the planets and the reader cannot bestow too much attention upon this important subject.

A planet may look very bright in the *Rasee*, he may be exalted, and he may occupy a position indicating great gains or success, but should such a planet occupy unfavourable *Vergas* or sub-divisions enumerated above, the student has to subtract much of the good and may perhaps be even required to predict evil instead of good. A superficial reader might get confused over a horoscope in judging of the combinations and their results when they indicate wealth and success in the *Rasee* and the native leading actually a beggar's life. This may look quite inconsistent with what the astrological formulas may say about the results of such combinations. The reasons are not far to seek. A man may put on a decent dress, have all the *airs* of a gentleman, or one of noble birth and breeding, but when a careful examination of his circumstances is made, the inquirer may have various revelations that the noble looking person, may be hopelessly

involved, or most miserably situated. Appearances may often be deceptive, and it is just with a view to correctly give the reader how far he could safely rely upon the strength of the planet, that the author has detailed in great fulness all these sources of strength and weakness which should be taken into careful consideration before predictions could be boldly and precisely made. The divisions are plain enough and I need not waste much time and space in giving illustration of what the reader can easily understand for himself by a little perseverance and diligence.

However I must say something about the *Navamsas* as they give some trouble to the ordinary readers. Take Mesha and divide it into 9 equal divisions, each of these is called a Navamsa. The lord of the 1st Navamsa is the lord of Mesha itself (*i.e.*) Kuja. The Navamsas must be counted consecutively from Mesha. The 2nd Navamsa in Mesha will be the next from Mesha (Vrishabha). Its lord is Sukra. The 3rd Navamsa is Mithuna and its lord is Budha The 4th, 5th, 6th, 7th, 8th and 9th Navamsas are, Kataka, Simha, Kanya, Thula, Vrischika and Dhanas with their lords Chundra, Ravi, Budha, Sukra, Kuja and Guru respectively.

Take Vrishabha—the next sign in order—Its *Navamsas* must commence from where we left the last Navamsa of Mesha (*i.e.*) from Makara. Thus the 1st Navamsa of Vrishabha is Makara and its lord is Sani. The 2nd Navamsa of Vrishabha is Kumbha governed also by Sani. The 3rd, 4th, 5th, 6th, 7th, 8th, and 9th. Navamsas are Meena, Mesha, Vrishabha, Mithuna, Kataka, Simha and Kanya with their lords Guru, Kuja, Sukra, Budha, Chundra, Ravi, and Budha respectively. For Mithuna we have therefore to commence the 1st Navamsa with Thula, the next after Kanya, with which ended the 9th Navamsa of Vrishabha. For Mithuna therefore we must commence with Thula. The 1st Navamsa of Mithuna is therefore Thula governed by Sukra. The 2nd to 9th Navamsas are Vrischika, Dhanas, Makara, Kumbha, Meena, Mesha, Vrishabha, and Mithuna governed by Kuja, Guru, Sani, Sani, Guru, Kuja, Sukra and Budha respectively. For Kataka

the Navamsas therefore begin with Kataka itself—Kataka, Simha, Kanya, Thula, Vrischika, Dhanas, Makara, Kumbha, Meena, are the 9 Navamsas of Kataka and are ruled by Chundra, Ravi, Budha, Sukra, Kuja, Guru, Sani, Sani and Guru respectively. For Simha we have to begin the Navamsas with Mesha the Sign next to Meena, which was the 9th Navamsa of Kataka. We see an order here. For Mesha, Simha, and Dhanas we have to commence the Navamsa lagna from Mesha ; for Vrishabha, Kanya and Makara we begin from Makara—for Mithuna, Thula and Kumbha from Thula.

For Kataka, Vrischika and Meena we commence from Kataka. That is, the angular houses of an equilateral triangle 1, 5, 9 or 120 degrees apart in the Zodiacal Circle repeat themselves and commence their Navamsas with the same sign for those three angular houses. If the student draws up a Zodiacal figure and applies the test I have suggested he will see the beautiful arrangement the Maharishis had in view in the division of these Navamsas.

Dwadasamsa—Divide a sign into 12 equal parts each part is called a Dwadasamsa from sanskrit Dwadasa—12. In Mesha, the divisions regularly commence from itself. In Vrishabha from itself and so on. If Mesha is divided into 12 parts the lords of the 12 Zodiacal signs regularly govern the 12 divisions and there is no difficulty about this.

When a sign is divided into 16 equal parts each is called a *shodasamsa*. Here the lords of the first 12 divisions in odd signs are the lords as in the Dwadasamsa, and the 13th, 14th, 15th and 16th divisions are governed by Saturn, Mercury, Mars and the Sun. In the even signs the order must be reversed. This will not be intelligible without one or two illustrations. Divide Aries into 16 parts. The lords of the first 12 divisions are the lords of Aries, Taurus, Gemini Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarious and Pisces, the 13th is ruled by Saturn, 14th by Mercury, 15th by Mars and 16th by the Sun.

Take Taurus--Here the order must be reversed, the 1st division has the Sun, 2nd has Mars, 3rd has Mercury, 4th Saturn, and

then the 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th and 16th are governed by the lords of the 12 signs taken in the reverse order or Aries, Pisces, Aquarius, Capricornus, Sagittarius, Scorpio, Libra, Virgo, Leo, Cancer, Gemini and Taurus respectively, by their lords Mars, Jupiter, Saturn, Saturn, Jupiter, Mars, Venus, Mercury, Sun, Moon, Mercury and Venus.

Thrimsamsa—when a sign is divided into 30 parts each is called a Thrimsamsa meaning $\frac{1}{30}$th. Here the order is thus observed.

In odd signs the following Thrimsamsas are governed by Mars, Saturn, Jupiter, Mercury and Venus = 30
5 5 8 7 5

In even signs the reverse order holds good. Venus, Mercury, Jupiter, Saturn, Mars=30. In Aries and other odd signs the first
5 7 8 5 5
five parts are ruled by Mars, the next 5 parts by Saturn, the next 8 parts by Jupiter, the next 7 parts by Mercury and the last 5 parts by Venus. In Taurus and other even signs, the first 5 parts are ruled by Venus, the next 7 parts by Mercury, the next 8 parts by Jupiter, the next 5 parts by Saturn and the last 5 parts by Mars. The Sun and Moon have no lordship over these Thrimsamsas.

युग्मेक्रमाद्यत्ययमेवराशौ
षष्ट्यंशकानामधिपास्त्वयुग्मे ।
षष्ट्यंशास्तु।। १घोरांशको २राक्षस ३देवभाग
४कुबेर ५रक्षोगण ६किन्नरांशाः।।२२।।

७हृष्टः ८कुलघ्नो ९गरळो १०ग्निघातो
११[illegible]ः १२प्रेतपुरीशभागः ।

१३अपांपतिः १४दैवगणेशभागः

१५कालो १६हिभागो १७ह्यमृतांश १८इन्दुः॥२३॥

१९मृद्वंशकः २०कोम २१पद्मभागौ

२२लक्ष्मीश २३वागीश२४दिगंबरांशाः ।

२५दैवं २६द्रभागौ २७कलिनाशभागः

२८क्षितीश्वरांशः २९कम ाकरांशः॥२४॥

क्रमेण३० मन्दात्मज३१मृत्यु३२काल३३

दवाग्नि३४चोरा ३५यमकंटकांशः ।

३६सत्या३७मृतांशौ३८परिपूर्णचंद्रो

३९विषप्रदग्धः४०ुलनाश४१मुख्यौ॥२५॥

४२वंशक्षयो४३त्पातक४४कालरूपा

४५स्सौम्यंच४६मृद्वंश४७सुशीतलांशौ ।

४८दंष्ट्रा४९सिताजें ५०दुमुखश्च५१पूर्णः

५२ालाग्नि५३दंडायुध५४निर्मलांशाः॥२६॥

५५शुभा५६शुभांशा५७वतिशूलभाग

५८स्सुधापयोधि५९र्द्युमणीं६०दुरेखः।

ेयंक्रमाद्व्यत्ययमेवयुग्मे

शुभान्वितांशोयदिशोभनाप्तिः ॥२७॥

STANZAS 22 TO 27.

(7) *Hrusta*, (8) *Kalaghna*, (9) *Garala*, (10) *Agnighatha*, (11) *Mayamsa*, (12) *Preta Purisa*, (13) *Apampathy*, (14) *Devaganasa*, (15) *Kala*, (16) *Sarpa*, (17) *Amrita*, (18) *Chundra*, (19) *Mridwamsa*, (20) *Komalamsa*, (21) *Padma*, (22) *Lukshmisa*, (23) *Vagisa*, (24) *Digambara*, (25) *Devanisa*, (26) *Indra*, (27) *Kalinasa*, (28) *Kshitiswara*, (29) *Kamalakara*, (30) *Mundatmaja*, (31) *Mrityu*, (32) *Kala*, (33) *Devagnya*, (34) *Chora*, (35) *Yamakantaka*, (36) *Satya*, (37) *Amrita*, (38) *Paripurna*, (39) *Vishapradagdha*, (40) *Kulanasa*, (41) *Mookhya*, (42) *Vamsakshya*, (43) *Ootpatha*, (44) *Kalarupa*, (45) *Soumya*, (46) *Mrudwamsa*, (47) *Susithala*, (48) *Damstra*, (49) *Seethabja*, (50) *Indoo Mookha*, (51) *Poorisha*, (52) *Kalagnya*, (53) *Dandayoodha*, (54) *Nirmala*, (55) *Shoobha*, (56) *Ashoobha*, (57) *Atishoola*, (58) *Sudhapayodhi*, (59) *Dyumani*, (60) *Indurakha*.

This is the order in which the 60 equal divisions of a Rasee are to be taken in all odd signs. In the even signs, the order has to be reversed. that is, the 60th is the 1st, the 59th is the 2nd, 58th is the 3rd, 57th is the 4th, and so on until we get to the first which becomes the 60th division in the even signs.

NOTES.

Numbers 3, 4, 6, 14, 17, 18, 19, 20, 21, 22, 23, 25, 26, 27, 28, 29, 36, 37, 38, 41, 45, 46, 47, 49, 50, 51, 54, 55, 58, 59, and 60, are good divisions and when a person is born in these he will prosper well. The order is given in the odd signs and in the even signs they have to be taken in the reverse order when they become different numbers. On the enumeration of these *Shastiamsas* several manuscripts give different readings. Some of the names are slightly altered. This kind of difference in the various manuscripts, which fall into our hands, seems to be a necessary evil with which we have to combat, in the best way we can.

In the processes of copying and committing to memory, there must necessarily be many readings and unless there are material differences in the several readings we may pass on, occasionally noticing them as we proceed in our translation. In the first place it becomes extremely difficult for ordinary men to find out such

minor divisions of time. This work entails a good and sound knowledge in mathematics, which is the basis for all astronomical and astrological calculations. After a good study in science, the inductive faculties are developed and the different states of the planets given above may be almost guessed by a glance at the horoscope. This power, however, cannot be possessed by every one and is a rare qualification to be found among the present generation of astrologers. This may be called *genius* in Astrology. Very few have it. If the reader can confine himself to the Lagna, Hora, Drakkana, and Navamsa, he will have a tolerably good idea of the sources of the strength of the planets, and may be able to venture safe predictions. But to have a thorough mastery in the science one must carefully go over all these divisions and know their relative values before predictions are ventured. The names of these 60 Amsas are purely Sanskrit and they indicate the nature of influence which they carry with them. The expressive nature of Sanskrit terms are entirely foreign to other languages and I can do no more than quote them for the information of my English and Foreign readers.

एकद्वित्र्यंशकास्सप्त नवांशद्वादशांशकाः ।
त्रिंशांशाइतिविज्ञेया ग्रहाणांसप्तवर्गकाः ॥२८॥

STANZA 28.

The **Sapta** (7) **Vergas** *previously stated are* (1) *Lagna* (*birth*), (2) *Hora*, (3) *Drakkana*, (4) *Saptamsa*, (5) *Navamsa*, (6) *Dwadsamsa and* (7) *Thrimsamsa.*

NOTES.

Several systems in astrology give different kinds of *Vergas* or divisions. Some authors speak of *Shadvergas*. Some give 7 Vergas, others say there are ten Vergas, some say there are 13 Vergas and others again say that there are 16 Vergas. The author gives here some of these different schools of astrology.

क्रूराष्षष्ठ्यंशगास्सर्वे नाशयन्तिखचारिणः।
परिपूर्णबलैर्युक्ता स्वोच्चमूलत्रिकोणगाः ॥२९॥

STANZA 29.

Planets occupying cruel **Shastiamsas** *produce evil, planets in good* **Shastiamsas,** *who are also occupying good divisions become powerful to do good.*

NOTES.

This has been clearly explained in the Notes to other Stanzas.

मूलत्रिकोणकेस्वोच्चे स्वक्षेत्रेपिचकेंद्रगे।
चत्वारःसमांशास्स्यु रमीशुभफलाधिकाः॥३०॥

STANZA 30.

The **Oottamansas** *are* (1) **Moolathrikona,** (2) **Swocha,** (3) **Swakshatra** *and* (4) **Kendra.**

These produce very beneficial results.

NOTES.

These *Oottamansas* or auspicious divisions give planets much strength and produce very favourable results. Planets in particular houses and degrees are said to be in *Moolathrikonas.* Ravi has *Moolathrikona* in Simha, Chandra has it in Vrishabha, Kuja has it in Mesha. Buda has his in Kanya, Guru has *Moolathrikona* in Dhanus, Sukra has it in Thula, Sani has it in Kumbha. But some of these signs are also their places of exaltations and others are their own houses. Readers have to be careful in giving the planets their proper share of strength and not too much or too little. Ravi owns Simha and out of the 30 degrees composing that sign, the first 20 degrees are *Moolathrikona* for him and the last 10 degrees are his *Swakshetra* (own house or place). Chandra is in exaltation in Tauras (Vrishabha) in the first 3 degrees and the last 27 degrees are *Moolathrikona* for him. Kuja has his *Moolathrikona* in the first 18 degrees of Mesha and the last 12 degrees for him are *Swakshatra.* In Kanya Buda has 3 functions. The first 15 de-

grees in Kanya are exaltation for Buda, the next 5 degrees are his *Moolathrikona* and the last 10 degrees are his *Swakshatra.* In predicting results, these three different states must be prominently kept before the eyes of the student. The results of exaltation are and will be different from the results of *Moolathrikona* and the influences of the last materially differ from those of the *Swakshatra.* Simply because Buda is located in Kanya he ought not to be called *Oocha* or *Swakshatra.* His position must be carefully found out by correct mathematical processes, explained in the *Suryasiddhanta, Grahalaghava, Khacharadarpana* or *Sreepathi.* The first 23 degrees in Dhanus are *Moolathrikona* for Guru and the remaining degrees are his *Swakshetra.* The first 10 degrees in Thula are *Moolathrikona* for Sukra and the rest are *Swakshatra.* The first twenty degrees in Kumbha are *Moolathrikona* for Sani and the last ten degrees are his *Swakshatra. Swochas* are places of deep exaltations. Ravi is in exaltation in Mesha, Chandra is exalted in Vrishabha, Kuja is exalted in Makara, Buda is exalted in Kanya, Guru is exalted in Kataka, Sukra is exalted in Meena and Sani is exalted in Thula. In all these zodiacal signs, however, there are different degrees of strength and weakness and the exaltation of the planets ought not to be taken as efficacious all throughout the Rasee.

In Aries the tenth degree is the place of greatest exaltation for Ravi. In Tauras Chandra is in deep exaltation in the 3rd degree. In Makara, Kuja is in deep exaltation in the 28th degree. In Kanya Buda is in deep exaltation in the 15th degree. In Kataka the 5th degree is the highest exaltation for Guru. In Meena Sukra is most exalted in the 27th degree and in Thula Sani is deeply exalted in the 20th degree. When these planets occupy other degrees in their signs of exaltations, they are in simple exaltations which are not so productive of favourable results as their deep exaltations or *Swocha. Swakshatras* mean their own houses or grounds. Ravi owns Simha, Chandra has Kataka, Kuja has Mesha and Vrischika. Buda has Mithuna and Kanya. Guru owns Dhanus and Meena, Sukra rules Vrishabha and Thula and Sani

owns Makara and Kumbha. They are their own houses and when planets are there they produce good. Kendras are 1st, 4th, 7th and 10th houses and planets occupying them are said to be very powerful. These are called the *Oottama* excellent and *Amsas* divisions or situations. Planets in the above houses or states are productive of good results.

सप्तवर्गोद्भवांशाश्च स्वाधिमित्रांशकाअमी।
सोत्तमांशकषष्ट्यंशाः वर्गाःप्रोक्ताःत्रयोदश॥ ३१॥

STANZA 31.

The seven Vergas above alluded to with the **Adhimitramsa** *and the four* **Oottamansas** *referred to already with the* **Shastiamsa** *form what are called* **Thriodasa Vergas** (*thirteen different kinds of divisions.*)

NOTES.

The *Adhimitramsa* Verga or division has not been stated. All the planets bear to each other certain relationship—such as friends, enemies, acquaintances, indifferent, inveterate and intimate. These relationships are simply meant to show the counteracting or augmenting influences of the planets in their results upon the prospects of human life. These relationships will be explained in their suitable places, and they are fully discussed in my work called the "Astrological Self Instructor," the third edition of which contains very valuable and instructive matter. When one planet is a friend to another planet and that other planet bears enemity to the first the relationship is classified as *Sama* or neutral. But if both are friends to each other the relationship is classified as *Adhimitra* or intimate. The occupation of one planet of the *Amsa* of his *Adhimitra* friend is called *Adhimitramsa* and this will certainly result in producing much good. The *Amsa* is not stated here. It probably refers to the *Navamsa* and it may be interpreted to mean any other division of the Zodiacal sign.

उत्तमन्तुत्रिवर्गैक्ये चतुर्वर्गेतुगोपुरम् ।
सिंहासनंपञ्चवर्गे द्विवर्गेपारिजातकम् ॥३२॥
पारावतंषट्शुभत्वे देवलोकस्तुसप्तके।
अष्टवर्गशुभत्वेतु कुंकुमांशइतीरितः॥३३॥
नववर्गशुभत्वेतु भवेदैरावतांशकः ।
दशवर्गेवैष्णवंस्या देकादशशुभेशिवः ॥३४॥
द्वादशानांशुभत्वेतु भास्वदंशइतीरितः ।
त्रयोदशानांवर्गाणां शुभेवैशेषिकांशकः॥३५॥

STANZAS 32, 33, 34 & 35.

When three **Vergas** *are combined it is called* **Oottamansa ; Gopuramsa** *when four Vergas combine ;* **Simhasanamsa** *when five Vergas combine ; and* **Parijatamsa** *when two Vergas are joined.*

When six Vergas are combined it is called **Paravatamsa.** *When seven Vergas combine it goes under the name of* **Dewalokamsa.** *When eight Vergas combine it has the name of* **Kumkumamsa.** *When nine Vergas combine it is called* **Iravatamsa.** *When ten Vergas join in one planet it is called* **Vyshnavamsa.** *When eleven Vergas are combined it is called* **Saivamsa.** *When twelve Vergas join it goes under the name of* **Bhaswadamsa.** *When all the thirteen divisions—Vergas—are favourably combined it is called* **Vaiseshikamsa.**

NOTES.

I have already clearly shown how to find out the various Vergas or divisions of a house. The combination of Vergas means that a planet must occupy a favourable *Rasee*, an auspicious *Hora*, a friendly *Drakkana*, a powerful *Navamsa*, a good *Dwads-*

amsa, an agreeable *Thrimsamsa* and a strong *Shastiamsa* with the other divisions which have been detailed already. If a planet occupies two favourable divisions he is said to have two Vergas to his credit and he has the special distinction of being called one who occupies a *Parijatamsa*. This produces its own beneficial results. In the same way the reader must infer for other *Amsas* also.

These divisions of the Zodiacal signs and the positions of the planets therein clearly show that the rays of the planets falling upon each other at particular angular points are conducive to health, and prosperity and that the contrary results will be produced when these angular points are disturbed and changed. We can easily guess what these mean. A planet, if it were shining alone, would have no other ray or shade to disturb its own spreading glory and the results—whatever they may be—will be plainly ascertainable and easily calculable. But it is not possible to imagine such a case of a single planet shining on this world or in the planetary spheres. There is no sky within the human knowledge which has only one planet and which is lighted up by its single glory.

On the other hand the fact appears to be that the influences are too many and too complicated to be easily identified or traced. The sky overhead appears to be lit up with millions and billions of shining bodies and the influences exerted by them both on themselves and the other luminous bodies which are within the reach of their rays must really be very wonderful and passing our poor comprehension. The intellect of man is itself the centre of the greatest wonders and it is no strange fact to say that some of its flights in the aerial regions are the noblest conceivable. Circumscribed as it is by calculable measurements of Time, Space and Dimensions it emerges into the regions of the immeasurable and incomprehensible and achieves wonders which can never be described by men of lesser genius. If Ravi sheds a ray and it is opposed by another solar ray which has passed through the body of Chundra, there must be some modification as a matter of fact.

This is plain enough to even ordinary minds. But if Kuja adds his influence also, the modifications in the Solar, Lunar and Martian rays will still be greater. Which portions of these rays are exactly modified, eclipsed, counteracted or augmented, can only be found out by the nicest of mathematical calculations and these modifications and augmentations are technically called Vergas, or divisions of the Zodiac. Their divisions mean the influences which are exerted there by the rays of the various planets. A tree, for instance, covers a portion of a field with its umbrage. We roughly say that we sit under its shade, but there may be differences in the thickness of the shade in the several portions underneath its multifarious branches, and one who sits under a thick cover of its leaves has certainly less of solar light and heat than one who sits under its thinner covers. There may be several spaces under the general shadow where these modifications are more or less distinctly perceived according to the strength of the covering above. By a careful measurement of the umbrage we can easily say which portion of the ground under the shadow is most exposed and which part is least affected by the light and heat of the Sun above. But supposing, instead of one planet Ravi to shed his influence on the tree we have seven planets—as a matter of fact we have seven planets—similarly shedding their lights on the tree in question, the matter becomes complicated and the measurements will be difficult. It becomes necessary for us then, to find out exactly the resultant of the forces which are working there, whether as *light* and *heat*, which are perceptible to our senses, or some invisible forces which have to be found out by a series of calculations of a higher intellectual development. When a planet occupies or owns a house, his influence is greater there for good or bad and he is said to be the lord of that Verga. The enumeration of these Vergas simply means the intensity or lightness of the influence which a planet possesses at the time of birth.

अस्तदीचारिभांशस्था यदिसर्वेग्रहास्तदा।
प्रेतांशयोगआख्यात स्सर्वापद्घोरमृत्युदः॥३६॥

STANZA 36.

Where all the planets are **Asta, Neecha** *and* **Aribhamsasta** *the combination is called* **Pratamsayoga** *and produces danger, misery and death.*

NOTES.

Planets are *Asta* (combustion) when they are in conjunction with the Sun. Planets are said to be in *Neecha* when they are in *debilitation*. The following are the houses of debilitation for the planets :—

Ravi is debilitated in	...		Thula.
Chundra	...	...	Vrischika.
Kuja	...	...	Kataka.
Buda	...	...	Meena.
Guru	...	...	Makara.
Sukra	...	...	Kanya.
Sani	...	...	Mesha.

Wherever the planets are strong, the 7th houses from such will be their houses of debilitations. The seventh houses from these—viz.—Mesha, Vrishabha, Makara, Kanya, Kataka, Meena and Thula are respectively the houses of exaltations for Ravi, Chundra, Kuja, Buda, Guru, Sukra and Sani.

Exaltation means the greatest power to do good while debilitation shows the greatest power to do evil.

Aribhamsasta—where a planet occupies the Amsa of its enemy or *Ari* it is said to be weak and inauspicious. *Ari* in Sanskrit means *Shatru* or enemy. *Bha* means a house or sign and *Amsa* means a division. *Sta* means the occupation of the same by a planet. Lat.—*Sto* to stand is akin to Sanskrit *Stha* to be or to stand. When planets are in bad moods they do not produce good.

गंडांतत्रितयेपाते चन्द्रेलग्नेपिसंधिगे ।
सद्योमृत्यंशकोनाम भूयात्तत्कालगोचरः ॥ ३७॥

STANZA 37.

When there are three **Gandanthas,** *and Chundra occupies any one of these, and is in Lagna during* **Pathas,** *the combination is called* **Sadyo Mrutyamsaka,** *and results in sending the child born then, at once out of the world.*

NOTES.

The author of Sarwarthachintamani was an adept in the science of Astrology and has very clearly introduced into his work many combinations in a highly concise form. This work of the author is much facilitated by the rich language he was handling in composing his work. I lack unfortunately both the facilities he possessed. His scholarship can never be claimed by me, and the English language, in which I am compelled to appear as the translator, is so poor and unconstructive that I find the greatest difficulty to do justice to the spirit of the original author. The indulgence of the reader is claimed on this score.

The three *Gandanthas* are (1) *Lagna, Nakshatra* and *Thithi.* These may also be called their *Sandhies.* The last Navamsas of Kataka, Vrischika and Meena are called *Lagna Gandanthas.* I refer the readers to my Astrological Self Instructor (3rd Edition), wherein the Navamsas are clearly explained and the reasons why the last Amsa of Kataka, Vrischika and Meena houses are considered as Lagna Sandhies.

Nakshatras are the clusters or Constellations marking the planetary paths, and their Sandhies are the last padam of *Auslasha, Jaista* and *Raivathi.* After the end of *Auslasha* we begin with *Makha* and a new zodiacal sign *Simha* and these clusters of stars continue till they end with *Jaista* in *Vrischika. Moola* begins with a new sign altogether and continues with constellations running into each other till the end of *Raivathi* is reached with

which *Meena* closes. We then have *Mesha* with *Aswini* the first constellation and with the first of the zodiacal sign. The last two ghatikas (24 English minutes make an Indian ghatika) of each lunar day (Thithi) will constitute *Thithi Gandantha* or the *Sandhi*. *Pathas* are to be explained at considerable length and I would specially refer my readers to the famous work called *Surya-sidhantha* and to the Astrological Magazine, page 118, Vol. II published by me. *Patha* is one of the three Forces or Agencies which is obstructing, as it were, the free movements of the Sun and Moon in the Northern and Southern directions and there are times when these *Pathas* rule, when the sap of the vegetables and the blood of the animals will have a momentary check or stoppage. Children born under such influences die very soon after birth.

It seems to be a principle with the astrological writers, to consider the last portion of a sign, day or Nakshatra as producing evil to those who are born during such influences and this evil assumes a very serious form where the time chances to be the end of any one of the above three named *Gandanthas* or junctions, (*of time*) when the Moon is in the birth sign and *Vyapra* and similar *Pathas* are ruling.

दर्शांतसन्धौविषनाडिकायांकुह्वांशेयदिलग्नचंद्रौ।
सूर्योपरागेगरळांशमाहुर्धार्तिरोगामयमृत्युमूलम्॥३८॥

STANZA 38.

The unfortunate combination called **Garalamsa** *will be found when birth (Lagna) has Ravi and Chundra in it during the time of a Solar Eclipse. When the Newmoon day has the name of* **Kuhu** *and also when the birth falls in the* **Sandhi** *of Newmoon day when the* **Vishaghatika** *prevails. This combination produces imprisonment, sorrow, known and unknown complicated diseases and dangers to life.*

NOTES.

This is really a difficult stanza for translation into English. The ideas contained in this sloka are many and require very long explanations, but still I will and must make an attempt. *Garala* in Sanskrit means *Visha* or poison and a combination named after poison has an unfortunate tendency to make the *Native* born under its influence miserable in every way. *Amavasya* is the name for the newmoon day. There are two varieties in this. Those who are familiar with the lunar days (*Thithies*) will be able to follow me better than those who do not know how to read the Native Panchangas (*Almanacks*). I cannot, of course pretend here to simplify matters beyond the stage of the Astrological Alphabet and I expect the student who reads my work to possess the elementary knowledge in *Jyotisshastra*, without which no progress could ever be expected. In the treatment of the *Binomial Theorem* and the problems relating to it, the writer certainly expects a fair knowledge of the previous mathematical portions which alone could make the reader understand the higher parts. Some persons are apt to think that the authors are not simple because they themselves have a confused idea of the subject. I readily admit the force of these arguments, but at the same time the authors of works on technical subjects, also expect some amount of proficiency in the student, who is anxious to rise higher and higher in the intellectual scale. *Amavasya* is the last day of the lunar month, and as such has the Moon perfectly invisible or if visible at all, only to a very slight extent in the horizon. When the *Amavasya* is full, the Moon is not at all visible in the night as he is entirely concealed. There are usually 30 lunar days and they are counted 15 days each in the bright and dark halves of the lunar month. On the 15th day of the bright half of the lunar month we have the Moon quite full, and on the 15th day of the dark half of the lunar month we have the Newmoon. It is plain from these facts that the Moon gains some brilliancy every day more and more in the bright half of the lunar month called the *Shuddam* (pure) and attains to his fullest

glory on the 15th day. The Moon is said to have 16 *Kalas* or important rays. (*Measurements of light and brilliancy*). He begins to gain these for 15 days and lose them again in the same period gradually. The complete gaining of lunar brilliancy and its loss forms one lunar month. The lunar days are not always composed of 24 English hours or 60 Indian ghatikas. Sometimes they are longer and sometimes they are shorter in duration. I shall not attempt here to explain the reasons for these changes and varieties, for they will occupy much space and time which I can ill afford now. These lunar days, as a matter of fact, come one upon the other in various apparently conflicting ways. When the *Amavasya* is full and has no tinge of *Chaturdasi* (14th lunar day of the dark half of the month) it is technically called *Kalakuhu* and *Nastu Indo*. We cannot at all see the Moon on that night although he retains one Kala enough to keep him alive, as it were, but when the *Amavasya* overtakes the *Chaturdasi* on one and the same day and extends itself to the next day also, then it is called *Sinivali* and *Sadrustendo*. We see then a tiny glimpse of the Moon during the early day break if we carefully watch the heavens.

These two kinds of *Amavasyas* have an important bearing on the results which are expected to be produced both on the national and individual horoscopes and therefore these must be carefully noted and remembered. Each day consists of 60 Ghatikas roughly and some of these are called *Vishaghatikas* or poisonous times. There are others which are called *Amritaghatikas*, and they are said to produce very beneficial results. Amrita means Nectar. The times of the eclipses of the Sun and Moon, specially of the former, are considered very bad and those who are born during such times become very unfortunate for want of proper quantities of light, heat, magnetism and electricity or in one word *Vidyutsakti*.

For fuller details of these peculiarities of time and its tremendous influences on man the reader is referred to *Soudaminikala*; *Siddhantaratnakara* and other comprehensive treatises on the subject in Sanskrit.

लग्नंक्रमात्सार्धघटीद्वयंतन्मेषादिनेशास्थितकोणभानां ।
राशीश्वराःप्राणपदंक्रमेणघटीचतुर्थांशमुशंतितद् ज्ञाः ॥३९॥

चापाद्विपर्येतिरविस्तुसार्धघटीद्वयंरात्रिकरोपितस्मात् ।
क्रमेणसार्धद्वयनाडिकालःकुजोवृषाद्व्यत्ययनाडियुग्मं॥ ४०॥

चापाद्बुधोव्यत्ययनाडि[illegible]नादधःपञ्चघटींद्रपूज्यः ।
क्रमेणयुग्माद्भृगुनन्दनस्तुघटीप्रमाणंदि[illegible]धपुत्रः ॥ ४१॥

व्यत्यासमार्गेणदिनप्रमाणं
घटीप्रमाणंगदितंयथाप्राक् ।
मेषादगुस्सार्धघटीद्वयंस्यात्
मीनादिरेतन्मदगोविलोमात् ॥ ४२ ॥

शास्त्रान्तरेतत्फलमाहुरार्या
यत्प्राभिकेनष्टविधौप्रदिष्टम् ।
बालाद्यवस्थाःक्रमशोग्रहाणा
मोजेसमेतद्विपरीतमाहुः ॥ ४३ ॥

STANZA 39.

I shall now describe **Kshanika Grahas.**

Lagnas *are to be measured by* $2\frac{1}{2}$ *Ghatikas each. For each Lagna the lords of the* 5*th and* 9*th from the sign which is occupied by the Sun, form* **Pranapadas** *and this goes under the name of* **Ghatichathurthamsa.**

The Sun moves at the rate of 2½ Ghatikas from Dhanas backwards. Chandra moves at the same rate from the same sign forwards. Kuja moves backwards from Vrishabha at the rate of two Ghatikas for each sign.

STANZAS 40-41.

Buda moves from Dhanas backwards at the rate of one Ghatika in each sign. Guru moves from Meena backwards at the rate of 5 Ghatikas in each sign. Sukra moves at the rate of 5 Ghatikas from Mithuna forwards in each sign and Sani moves from the same sign Mithuna forwards at the rate of one Ghatika in each sign.

Rahu moves at the rate of 2½ Ghatikas in each sign forwards from Mesha, and Kethu moves at the same rate in each sign backwards from Meena.

STANZAS 42-43.

These results are foretold in the Astrological works and in horary and loss of property questions, but they are not of use in the present work.

I shall now say about **Baladi Avastas** *of the planets —*

In odd signs the stages of life for the planets are, **Bala, Kumara, Tharuna, Vridha, Alasa** *and* **Mrita** *respectively. In even signs, they ought to be taken in the reverse order.*

NOTES.

Kshanikagrahas indicate the relative influences exercised by the various planets in short intervals of time and these are highly useful in questions asked of an astrologer, about the direction and distance &c., of thieves, offenders, patients, losses, gains and such matters. As these various considerations of the planets are not of much use in the present work, I may as well spare the reader from unnecessary information being stuffed into the present translation, as such matters will tend to increase the bulk of the work without adding much to its usefulness. The *Avastas* or stages of life in the planets indicate their strength and make them produce influences similar to the particular stage at which we find the planet. Take a planet which is found in Mesha. It is an odd sign and the different stages are to be taken in the regular order. The first is *Bala*, or infantile state, where the influence is almost nothing

as the baby is not able to take care of itself. Then the second state is *Kumara*, or boyhood wherein the age generally fixed is 12 years. Here the influeuce is a little better. Then we have the third stage *Tharuna* or manhood, when the influence is greatest, the fourth is *Vridha* or old age, where wisdom and maturity are to be predicted, the fifth state is *Alasa* or incapacity, when the influence is very weak, and the sixth is *Mrita* or death, and there the influence of a dead person may safely be imagined.

बालःकुमारस्तरुणश्चवृद्धो
लसोमृतश्चेतृतुभिःक्रमेण।
बालाद्यवस्थानुगुणंव्रजंति
तत्पाककालेदि-ष्टा थमुख्याः॥ ४४ ॥

STANZA 44.

There are 6 stages—**Bala, Kumara, Tharuna, Vriddha, Alasa** *and* **Mrita.** *The Planets produce results in their Dasas as per their stages of developments.*

NOTES.

See notes to stanza 43.

चन्द्र २६ रुद्र २२ जय १८ वैद्य १४ नयां १० तेना ६ खुना २ वि-
निहतेदिनमाने । नाग ३० लब्धमितमां दिघटीस्यादत्रलग्नसद्द
शोस्फुटरीतिः॥ ४५ ॥

STANZA 45.

I shall now state about **Mandi.**

Multiply **Ahapramana** *Ghatikas with 26, 22, 18, 14, 10, 6 and 2 respectively and divide the result by 30, the remainder denotes the time when Mandi influences the horoscopes on Sunday, Monday, Tuesday ,Wednesday, Thursday, Friday and Saturday respectively. The process for finding out this will be similar to that of* **Lagnasputa.**

NOTES.

We have in astrology the influences of *Grahas* (planets) and *Oopagrahas* or Subordinate planets. These are supposed to be the children of the Major planets, but the influences exercised by them should not be confounded with those exercised by their so called parents. The influence of Mandi has been constantly referred to in this work, and therefore the student is recommended to remember this. The measurements of day and night are indicated in the Panchangas (Almanacks) as the Sun keeps changing his position with reference to the Earth. On any day we take the *Ahapramana* or the measurement of the day, and multiply the same by 26, the number given for that day, the product must be divided by 30 and the remainder denotes, in ghatikas, the time of Mandi's influence on Sunday. On Monday the time must be multiplied by 22 and divided by 30. On Tuesday the daytime must be multiplied by 18 and so on for the rest of the week days.

The mathematical portion of astrology has not been detailed in this work, because the author considered that one, who had no knowledge of *Siddhantha*, whereby he could find out the positions of the different planets at any given time, was quite ill-qualified to begin the predictive portion, and much less to begin a work of the merit, which the author has undertaken. I seriously thought over this defect and wanted to write copious notes on this chapter explaining the mathematical portions, but as a translator I would, I thought, be transgressing my legitimate bounds by introducing a portion of astrology which the author had not even touched in the most elementary manner. As I made up my mind to write a separate book, on pure Siddhantha in English, I gave up all idea of introducing mathematics into this translation, and I therefore refer my readers to *Graha Laghava*, *Khachara Darpana*, *Sreepathi* and *Suryasiddhantha*.

In order to find out the position of any planet at a given time, there are two methods, and these are *Madhyagrahas* and *Sputagrahas*.

The calculations for *Madhyagrahas* give us their positions roughly while the processes for *Sputagrahas* give us their exact positions. Even here it is not strictly correct. There are certain forces called *Mandocha*, *Seegrocha* and *Patha* and their uses in the economy of planetary influences must also be carefully considered. In the same way we have the *Sputas* for the *Lagna* or birth time and this process must be followed to find out exactly what portion of the sign of the Zodiac corresponds to the birth time of the native.

मेषोजराशिःक्रियछागबस्ताः वृषोक्षगोतावुरुशौक्रभंच।
बौधंनृयुग्मंजितुमंतृतीयंचांद्रंकुळीरंतुचतुर्थराशिः ॥४६॥

STANZA 46.

I now treat of **Rasee Soumgnya.**

Mesha, Aja, Rasee, Kriya, Chaga, Basta, *are names of Mesha or the first sign,* **(Aries). Vrisha, Ooksha, Go, Tavuru, Soukrabha,** *are names for* **Vrishaba,** *or second sign* **(Taurus).**

Boudha, Nriyoogmam, Jitam *and* **Thrityam,** *are names for* **Mithunam,** *or the third sign* **(Gemini).**

Chandra, Kulira *and* **Chathurtha** *are names for* **Kataka (Cancer).**

NOTES.

In almost all works in Sanskrit, especially when they happen to be technical, there will generally be a chapter in the commencement which is devoted to the explanation of these special names. These are generally more useful in the original works than in their translations into a foreign language. In English, unfortunately; we have in many instances, only one word which could be used for denoting a particular object and therefore the student does not labour under any disadvantage. Whether I write 1,000 pages or 100 pages I can use only Aries or Ram for the first sign in the Zodiac, but no other word for Mesha, but in Sànskrit, on

account of the richness of its construction and its most profound development of ideas concealed in the formation of the words, some 20 or more quite distinct words can be used for each of these Zodiacal signs or the planets which govern them, and this will add much difficulty and labour to the student in the commencement, but certainly has the best advantages as he progresses in his studies later on. I shall simply repeat them in their original forms so that, those who care to know more may read them and find them useful when they happen to read astrological works in Sanskrit.

सिंहस्यकंठीरवलेयसंज्ञाः
पाथोनषःशवबलाचकन्या।
जूकोवणिक्सप्तमतौळिसंज्ञाः
कौर्प्यष्टमंवृश्चिककीटकौजाः॥४७॥

जैवन्धनुस्तौक्षिकचापसंज्ञा आकोकिरन्नक्रमथोमृगास्यं।
हृद्रोगकुंभौघटराशिसंज्ञा मीनोझषोंत्यश्झषफरद्वयाख्यं॥४८॥

STANZAS 47 AND 48.

Leo *is called* **Simha, Kantirva** *and* **Laya.**

Virgo *is called* **Pathona, Shasta Rasi, Abala** *and* **Kanya.**

Libra *is called* **Jooka, Vanik, Saptama** *and* **Thouli.**

Scorpio *is called* **Kourpi, Astama, Vrischika, Keeta** *and* **Kouja.**

Sagittarius *is called* **Jaiva, Dhanas, Thoukshika** *and* **Chapa.**

Capricornus *is called* **Nakra, Akokira** *and* **Mrigasyu.**

Aquarius *is called* **Hridroga** *and* **Kumbha.**

Pisces *is called* **Meena, Jhasha, Antya** *and* **Sapharadwaja.**

NOTES.

Many of these words are easily explainable while others require a little more deep study, but this will be enlarging the bulk

of the present work without adding much to its interest or value, as the deeper and finer meanings of these must always be learnt in the original language in which the work is written.

होरातनुर्मूर्त्युदयंशिरश्च वित्तंकुटुंबंमुखमक्षिसंज्ञम् ।
सहोत्थदुश्चित्कगळंतृतीयंशौर्यंचकर्णंसुखमम्बुबन्धुः ॥ ४९ ॥
रसातलंवेहि कक्ष्येवेश्मपाताळहृद्वाहनमातृसंज्ञाः ।
द्विप्रतापात्मजतोषसं ाः विवेकशक्तीह्युदरप्रदेशः॥ ५० ॥
रोग ता ल स ा ट ोर थानंभवेद्वि मिहाहुरार्याः।
चित्रोत्थकामौमदनश्चभर्तृ स्तानंकळत्रंदधि पसंज्ञम्॥५१॥
क्षीरंगुदंमूत्रकृशाभिधानं
गुह्यश्चरन्ध्रंमरणन्तदायुः ।
धर्मोदयः पैतृकभाग्यदेवा
गुरु ल ा शुभानिचाहुः॥५२॥
आज्ञाचमानं दशमश्चकर्म
रा ल ौपचयायसंज्ञ ।
अन्त्यस्यरिफव्ययनाशसंज्ञा
लग्नादिभावाःकथितामुनींद्रैः ॥ ५३ ॥

STANZAS 49, 50, 51, 52, AND 53.

(1). *Birth time or Lagna is called* **Hora, Thanu, Murthi, Oodaya** *and* **Sira.**

(2). *Second house is called* **Vittha, Kutumba, Mookha** *and* **Akshi.**

(3). *Third house is called* **Sahotha, Duschitka, Gala, Threthiya, Shourya** *and* **Karna.**

(4). *Fourth house is called* **Sukha, Ambu, Bandhu, Rasathala, Hibuka, Veshmy, Pathala, Hridaya, Vahana** *and* **Mathru.**

(5) *Fifth house is called* **Buddi, Pratapa, Atmaja, Thosha, Viveka, Sakti, Oodara** *and* **Pravasa.**

(6) *Sixth house is called* **Roga, Kshatha, Ari, Vyasana, Chorasthana** *and* **Vighna.**

(7) *Seventh house is called* **Chithortha, Kama, Madana, Bhartru, Kalatra, Dadhi, Soopa** *and* **Kshira.**

(8) *Eighth house is called* **Guda, Moothra, Krisa, Guhya, Randra, Marana** *and* **Auyoo.**

(9) *Ninth house is called* **Dharma, Pythrika, Bhagya, Deva, Guru, Tapas** *and* **Shuba.**

(10) *Tenth house is called* **Augnya, Mana, Dasama, Karma, Rajya, Kha** *and* **Aspada.**

(11) *Eleventh house is called* **Labha, Oopachaya, Auya.**

(12) *Twelfth house is called* **Rippha, Vyaya, Nasa, Auntya.**

NOTES.

As the significations of these twelve houses from the birth sign are to be dwelt at considerable length later on in this work, in connection with the explanation of the different *Bhavas* from the Lagna, I shall not repeat twice the same ideas. They will be shown in their proper places.

दुस्थाश्वनाशप्रदतांभजन्ते षष्ठाष्टरिप्फानुगतास्तथैव ।
उद्यन्ति मेषनवृषाजचाप कुळीरनक्राबलिनस्सयुग्माः॥ ५४॥

तैरात्रिकालेबलास्तुशेषाः
शीर्षोदयामीनउदेत्युभाभ्याम्।

STANZA 54.

The 6th, 8th, and 12th houses are called **Doosthas**. *The owners and occupiers of these are bad planets.*

Vrishaba, Mesha, Dhanas, Kataka, and Makara, when they are Lagnas, are called **Prustodayas ;** *these and Mithuna are powerful during the night ; Mithuna, Simba, Kanya, Thula, Vrischika, and Kumbha, when they become Lagnas, they are called* **Sirshodayas :** *Excepting Mithuna, all these Rasees and Meena are powerful during the day. Meena is called both* **Prusta & Sirsha** *and hence it derives the name of* **Oobhayodaya.**

NOTES.

Prustodayas begin with their backs and the *Sirshodayas* begin with their heads while *Oobhayodaya* may begin with head and back. The uses for these technicalities will be shown later on.

॥ अथाप्रकाशग्रहानाह ॥

धूमोर्कोविश्वभागश्रुतिभवनयुतो
मंडलाच्छोधितोसौ ॥ ५५ ॥

पातष्षड्राशियुक्तःपरिधिरथरवौशोधितश्चापनामा ।
शैलाशाभागयुक्तंधनुरथचशिखीपंचतेप्यप्रकाशाः॥५६॥

प्रादुर्भावेचतेषांफलमिहकथितंजातकप्रभयोस्य। ।

STANZAS 55 AND 56.

The author now names the five Aprakasa (Invisible) Grahas- Dhooma, Patha, Paridhi, Dhanu or Sikhi and Indrachapa.

Suryasputa with 4 Rasees and 13 Bhagas gives **Dhooma,** *when this is subtracted from 12 signs, the remainder indicates* **Patha,** *when 6 Rasees are added to this we get* **Paridhe** ; *this subtracted from the 12 signs gives* **Indrachapa** ; *this with 17 Bhagas added will give* **Dhanu** *or* **Sikhi.**

NOTES.

Unless the reader knows *Sputas* he will not be able to understand this stanza.

He must refer to any one of the Siddanthas which give the processes for *Grahasputa* and then, after he finds the Surya Sputa, he has simply to add and subtract in the manner indicated above and find out were these *invisible* but at the same time mischievous planets are located. When any of the *Bhavas* are occupied by these *Dhoomadigrahas* they predict unhappiness and loss to the significations related to these Zodiacal signs.

॥ कंटकादिसंज्ञाविशेषाणा ; ॥

व्योमास्तपातालविलग्नानां
वदन्तिनामानिमुनींद्रमुख्याः ॥ ५७ ॥

स्यात्कंटकंकेंद्रमथोचतुष्टयं
वर्गोत्तमाख्यस्तु नवांशकस्य। । ।
विप्रादिकंवर्णचतुष्टयन्तु
क्रमेणमीनादिपुनःपुनस्या। ॥ ५८ ॥

STANZAS 57 & 58.

I will now explain Kantakas &c. The 1st, 4th, 7th and 10th houses are called **Kantaka, Kendra, Chatustaya.** *The same Navamsa is called* **Vargottma** ; *Meena and the following Rasees are called* **Brahma, Kshatriya, Vaisya** *and* **Sudra** *respectively.*

NOTES.

As already explained these are all technical portions of the astrological science and they must be carefully borne in mind. Planets occupying Kendras, planets owning Kendras and the houses forming the Kendras themselves are exercising great influence over the destinies of mankind and without a fair knowledge of all these preliminaries, no student can hope to make any safe predictions in the field of astrology. The explanation for Kendras is easy enough. If we want to find out *Kendras* for any house observe the following rule. *Viz.* the first house we commence, its fourth, its seventh, and its tenth houses are called Kendras or quadrants or the angles of a square. *Vargottamamsa* is one of the Navamsas. We have already explained in its proper place what is a *Navamsa*. Where the Navamsa happens to fall in the same sign, as it does in the Rasee, it is technically called a *Vargottama* and is productive of much good. Take an example. If a person is born in the sign *Aries* (*Mesha*) and the Navamsa of his birth also falls in *Aries*, then that Navamsa is called *Vargottama*. The same for all other signs. In Brihatjataka this is well explained. We have three sets of signs, *Movable*, *Fixed* and *Common* and the rule is, the 1st Navamsa in the *Movable*, the 5th Navamsa in the *Fixed* and the last Navamsa in the *Common* signs are *Vargottamas* and this comes up to the same explanation as that given above. The distinction of Brahma, Kshetriya, Vaisya and Sudra has to be noted. The author asks us to commence from Meena. Meena and its Thrikonas or triangular houses, are Brahma Rasees. This includes Meena, Kataka and Vrischika. Mesha, Simha, and Dhanus form Kshetrya Rasees. Vrishaba, Kanya, and Makara are Vaisya Rasees. Mithuna, Thula and Kumbha form Sudra Rasees. These technical divisions have much to explain about the characteristics of the persons born in those Rasees.

ओजोपि॰ग्मंत्वजितःक्रमेण
चरंस्थिरंचेत्युभयंक्रमात्पुनः ।
पूर्णार्थपाद॰ज्झल्क्तादिसंज्ञिता
न्मुहुर्मुहूराशिच॰ष्कमाहुः ॥ ५९ ॥

STANZA 59.

The signs are odd and even regularly from Mesha, they are also movable, fixed and common in the same way from Mesha ; the signs from Meena regularly form **Poornjalaka, Arthajalaka, Padajalaka** *and* **Nirjalaka.**

NOTES.

For Odd, Even, Moveable (*Chara*) Fixed (*Sthira*) and Common (Dwidaha or Dwiswabhava) commence from Aries or Mesha and proceed, Mesha, Mithuna, Simha ; etc., or the 1st, 3rd, 5th, 7th, 9th and 11th signs from Mesha are *Oja* or odd signs. 2nd, 4th, 6th, 8th, 10th, 12th signs are Yoogma or even signs. Their uses are to be found later on as we progress in our knowledge of astrology. Mesha, Kataka, Thula and Makara, are Movable or *Chara* Rasees. Vrishabha, Simha, Vrischika and Kumbha are Fixed or Sthira Rasees. Mithuna, Kanya, Dhanus, and Meena, are Common or *Dwisvabhava* Rasees. Meena, Kataka, Vrischika are *Poornajalaka* Rasees. Mesha, Simha, and Dhanus are *Arthajalakas*. Vrishaba, Kanya and Makara are *Padajalakas* and Mithuna, Thula and Kumbha are *Nirjalakas*.

केंद्रंपणपरश्चापो क्लीवंलग्नाक्रमादियम् ।
संज्ञाद्वादशभावानां विज्ञातव्या॰नःपुनः ॥ ६० ॥

STANZA 60.

From the birth we have **Kendras, Panaparas** *and* **Aupoklibas** *regularly among the twelve Zodiacal signs.*

NOTES.

Take the birth, or question time or any other Rasee, and then 1st *i.e.* itself, its fourth, 7th and 10th, as already explained, are Kendras, the 2nd, 5th, 8th and 11th houses are called *Panaparas*; the 3rd, 6th, 9th and 12th houses are called *Aupoklibas*. Planets are very powerful generally in Kendras, moderately powerful in *Panaparas* and least powerful in *Aupoklibas*. These are considered at great length in the Sanskrit works.

लग्नेनृराशिःसुखभेजलेचरः कीटोमदेमानगतःपशुश्च।
बलाधिकस्यात्फलमस्यजातके प्रश्नेपिचोक्तंबहुभिर्मुनींद्रैः॥६१॥

STANZA 61.

When **Nara Rasees** *fall in birth, when* **Jalachara Rasees** *fall in fourth, when* **Kita Rasees** *fall in seventh, and* **Pasu** *or* **Chatushpada Rasees** *fall in tenth, they become powerful whether in horoscopy or in* **Prasna** (*horary.*)

NOTES.

If the Lagna falls in *Nara*, the fourth in *Jalachara*, the seventh in *Kita*, and the tenth house in *Pasu Rasees*, they become powerful in producing good. (*Vide* Stanza 17, Ch. I, in Brihatjataka) *Nara Rasees* are *Mithuna*, *Kanya*, *Thula*, the first half of *Dhanus* and *Kumbha*. If these are birth signs, or Lagnas they are good. *Nara* means in Sanskrit male. *Jalachara Rasees* are *Kataka*, the latter or second half of *Makara*, and *Meena* and these are powerful when they become the fourth houses from *Lagna*. *Vrischika* is called *Kita Rasee* and it is powerful when it is the seventh house from Lagna. *Pasu Rasees* are *Mesha*, *Vrishabha*, *Simha*, the second half of *Dhanus*, and the first half of *Makara* and these become powerful when they are 10th houses from Lagna. *Kita* means an insect and *Vrischika* is Scorpion. *Jalachara* means those animals which live or move in water, and *Pasu*

or *Chatushpada* means beasts or those which have four legs or of the quadruped kind.

तत्सप्तमेतद्बिबलंप्रदिष्टं
संज्ञास्तथान्गाद्येताश्चबोद्धयाः ॥
॥ अथग्रहाणामुच्चस्थानान्याह ॥
मेषोक्षनक्रास्तुदतीकुळीर
मीनास्तुलोच्चारविपूर्वकाणाम् ॥६२॥
अत्युच्चभागाः दश १० गान ३ जार २८
मान्यं १५ मन ५ स्सार२७ नराः२०क्रमेण।
स्यात्सप्तमं तस्यचतस्यनीच
मुच्चोक्तभागाःकिलनीचभेपि ॥ ६३ ॥

STANZAS 62 & 63.

These Rasees become powerless in the seventh houses from where they are said to become powerful. Ravi, Chundra, Kuja, Budha, Guru, Sukra and Sani are respectively exalted (Oocha) in Mesha, Vrishaba, Makara, Kanya, Kataka, Meena and Thula. The 10th, 3rd, 28th, 15th, 5th, 27th and 20th **Bhagas** *in these respective Rasees are called the most exalted* (**Parama Oocha**) *divisions for the above planets. The seventh house from these are their houses of debilitation* (**Neecha**) *and the same numbers among these divisions are those where they are most debilitated* (**Paramaneecha.**)

NOTES.

Exaltations and debilitations have already been explained. When a sign is divided into 30 equal parts each is technically called a *Bhaga* and we may also call it a *Thrimsamsa*. The tenth *Bhaga* in Mesha, 3rd in Vrishabha, 28th in Makara, 15th in Kan-

ya, 5th in Kataka, 27th in Meena and 20th in Thula are *Parama-oochas* or the most exalted regions for Ravi, Chundra, Kuja, Budha, Guru, Sukra and Sani respectively. The seventh from these where they are most exalted form places for their greatest humiliation. The Circle is divided into 360 degrees, and 180 degrees form a semi or half Circle. If a planet is exalted in the first degree of the Zodiac, it is debilitated in the 181st degree.

॥ अथमूलत्रिकोणविवेकमाह ॥

सिंहोक्षमेषास्सुदतीचचाप
स्तौळिश्चकुंभो रविपूर्वकाणां ।
मूलत्रिकोणंक्रमशोवदन्ति
भागास्तदीयोच्चसमाभवेयुः॥६४॥

STANZA 64.

I shall now speak about **Moolathrikonas.**

Simha for Ravi, Vrishabha for Chundra, Mesha for Kuja, Kany for Buda, Dhanas for Guru, Thula for Sukra, and Kumbha for Sani are said to become **Moolathrikonas.** *These are considered almost equal in strength to their places of exaltation.*

NOTES.

There are several readings for this stanza. Some of the Commentators in the Vernaculars have falsely explained the meaning. Men, who are incompetent to handle scientific subjects, ought not to come forward as expounders of them. *Moolathrikona* is a technical word like *Oocha* and means that by angular position of the planet it acquires a great source of strength and it is almost equal to its state of exaltation. Exaltation is the highest point where the planet acquires the best strength for doing *good*, whether it is called auspicious or inauspicious. The results of the exaltation of the various planets of course vary as their individual characteristices. See notes to Stanza 30.

दिवाबलिष्ठानररासयस्युः
रात्रौ बलाढ्याः पशवश्चकीटाः।
संध्याद्वयेभ्रातृभवास्पदानां
सम्पूर्णभानामुपचायकत्वम् ॥६५॥

STANZA 65.

Nara Rasees *are powerful during the day.* **Quadruped** *or* **Pasu Rasees** *are strong during the night and* **Kita** *and* **Jalachara Rasees** *are strong during the two* **Sandhyas.** *The 3rd, 6th, 10th and 11th houses are called Oopachayas.*

NOTES.

In the notes to stanza 58, we have shown which are *Nara*, *Pasu*, *Kita* and *Jalachara* Rasees. *Nara* Rasees exercise a powerful influence during the day time, the *Pasu* Rasees do so in the night, while the *Kita* and *Jalachara* exert much influence during the two *Sandhyas*. *Sandhi* in Sanskrit means junction or union. There are two sandhies viz *Pratara* and *Sayam*, the morning and the evening twilights as we familiarly recognise them. Two Ghatikas after half sunset & two ghatikas before half sunrise are technically called sandhies. *Oopachayas* means improvement or expansion and planets occupying these houses are capable of doing much good to the native. In the absence of anything to the contrary all these houses must be counted from the birth sign.

॥ अथ राशिवर्णनाह ॥

रक्तश्वेतःश्यामकांतिस्तुरक्तो
धूम्रश्चित्रःकृष्णकांतिःसुवर्णः।
स्वर्णाभस्याक्कर्बुरोबभ्रुवर्ण
स्तुर्योवर्णोवर्णितोजातदेहानाम् ॥६६॥

STANZA 66.

I now describe the colors of the signs.

Red, white, green, red, smoke, varigated, black, golden, golden, whitish dull yellow, blackish white, and pure white are the colors of the respective signs from Mesha.

NOTES.

There are some slight differences between the different readings as also among the astrolagical writers. In Brihatjataka of Varahamihira the colors are given in slightly different forms.

Kataka—Whitish red
Simha—Smoky white
Dhanus—Pingala or dull yellow

These colors of the different signs have much influence in modifying the complexion of the person or objects under their rule.

वेशीस्थानंसूर्ययुक्ताद्वितीयं चक्रार्धेस्मिन्मानमाहुर्मुनींद्राः।
वेदघ्नंस्याद्भाणसंख्यातिकञ्चैवैलोम्याद्वाजूकयोनिष्टकेण ॥६७॥

STANZA 67.

The second from the Rasee occupied by the Sun is called **Vase.** *In the first half of the Zodiac, 5, 6, 7, 8, 9, 10, multiplied by 4 and increased by 10, will give their respective extents, in* **Vighatikas,** *and in the other half of the Zodiac, the same done in the reverse order holds good.*

NOTES.

This Stanza is very concise and may not be intelligible without detailed explanation. In every month the Sun, as a matter of fact, occupies some house. The second house from the house where we find the Sun is called *Vasee* and is of much importance in the Raja Yogadhya. The author wants us to follow him in determining the extent of the different signs. The signs in the first half of the Zodiac are Mesha, Vrishaba, Mithuna, Kataka, Simha and Kanya, and the signs in the latter half of the Zodiac

are, Thula, Vrischika, Dhanus, Makara, Kumbha and Meena. In the first half the figures 5, 6, 7, 8. 9 and 10 are to be multiplied by 4, and we get 20, 24, 28 32, 36 and 40: these multiplied by 10 will give the signs the extent they have in Vighatikas. We have then 200, 240, 280, 320, 360 and 400 Vighatikas for Mesha, Vrishabha, Mithuna, Kataka, Simha, and Kanya respectively. The same holds good in the reverse order in the other 6 signs of the 2nd half of the Zodiac viz, Thula, Vrischika, Dhanus, Makara, Kumbha and Meena. Thus we have 400, 360, 320, 280, 240 and 250 for Thula, Vrischika, Dhanus, Makara, Kumbha and Meena. Summarised, the results run as follow:—

Mesha and Meena extend over	...	200	Vighatikas.
Vrishaba and Kumbha	...	240	do.
Mithuna and Makara	...	280	do.
Kataka and Dhanus	...	320	do.
Simha and Vrischika	...	360	do.
Kanya and Thula ...	...	400	do.

The following table may be remembered in connection with the Indian and English distribution of times.

English calculation.

A day is divided into 24 hours, an hour contains 60 minutes and a minute contains 60 seconds, thus 24 H. $\times$ 60′ $\times$ 60″ = 86, 400 seconds are contained in a day.

Hindu calculation—

A day is divided into 60 *Ghatikas*. A Ghatika is divided into 60 *Vighatikas*. A *Hora* contains $2\frac{1}{2}$ *Ghatikas* and 24 Horas make a day. 8 *Yamas* form a day, and 3 *Horas* make a *Yama*. We shall not go to further minute sub-divisions as they do not much concern the student in the beginning. An Indian *Hora* corresponds to an English hour. An Indian *Ghatika* means 24 English minutes and an Indian *Vighatika* is equal to 24 English seconds or an English minute is equal $2\frac{1}{2}$ Indian *Vighatikas*. As these are very familiar I need not explain any further. Though the uses for these are not given here by the author, I may explain

to the reader that the different organs of Kalapurusha signify much in judging the different bodily organs of a man. The twelve Zodiacal signs signify those organs. Signs which are of larger extent, signify larger proportions of the organs and those which are of smaller extent signify shorter development and those which are of moderate extent signify normal growth. In the body of man different organs may have different proportions and different growths. One may have long legs and short hands, another may have long hands and short legs. One may have large chest and small head and so on. These are signified by the extent of the Rasees, and the aspects and conjunctions which they have. In *Prasna* or questions, about loss of property, approach of enemies in invasions &c., these signs signify distances of persons about whom we may ask our information. I refer the reader to notes on Stanza 12 of this Chapter.

॥ अथ ग्रहाधिकारानाह ॥

दिनेशचन्द्रौनरपालकाख्यौ
नेताकुजस्सोमसुतःकुमारः ।
शुक्रेंद्रपूज्यौसचिवौशनिस्तु
प्रेष्यश्चतद्वृत्तिमुपैतिजातः॥ ६८ ॥

STANZA 68.

Ravi and Chundra are Rajas, Kuja is **Senapathy,** *Budha is Yoova-Raja, Guru and Sukra are ministers and Sani is servant.*

NOTES.

Among the planets certain conditions and powers are laid down, not because they are themselves such, but because they indicate certain results to the native born under those influences. Ravi and Chundra represent kingly power, Kuja shows military strength, Budha represents the heir apparent, Guru and Sukra, represent the councillors or advisers and Sani represents the labourer or workman. These are useful to judge of the future of a man and the kind of

work which he is likely to do to earn his livelihood. Of course these are the main divisions and these may be subdivided into innumerable varieties.

आत्मारविश्शीतकरोमनस्तुजत्वंकुजोभाषणमंजसूनुः ।
वाचांपतिर्ज्ञानसुखेश्वरश्च शुक्रोभवेदर्कसुतस्तुदुःखम् ॥६९॥

STANZA 69.

Ravi represents the soul, Chundra shows mind, Kuja exhibits strength, Budha represents speech, Guru shows gnana or knowledge, Sukra represents cupidity and Sani shows sorrow.

NOTES.

There are several things to be noted in man. These are the strength and depth of his soul and mind, the physical capacity to work or bear fatigue, the rhetorical powers so productive of good or bad results, the charitable and religious disposition, the fondness for sexual and temporal pleasures, and the state of the mind, optimistic, or pessimistic. We have to take circumstances as they happen with a light heart, and control them or readily yield ourselves to their influences and be controlled by them.

॥ अथ ग्रहसंज्ञा नाह ॥

सूर्यो हेलिर्भानुमार्तांडरश्मी
चण्डांशुस्याद्भास्करोहस्करश्च ।
अजस्सोमश्चन्द्रमाश्शीतरश्मिः
शशीतांशुस्याद्गलौर्मृगांकःकळंकी ॥७०॥

आरोवक्रश्चावनेयःकुजस्या
द्भौमःक्रूरोलोहितांगोधराजः।
विद्रःस्सौम्योबोधनश्चेंदुपुत्र
श्चांद्रिःख्यातश्शामगात्रोतिदीर्घः॥७१॥

जीवोंगिरादेवगुरुःप्रशांतो वाचांपतिस्यात्त्रिदशेशवन्द्यः।
भृगुस्फुजिद्भार्गवजोशनाश्च सुखीकवि र्दैत्यगुरुस्सितश्च॥७२॥

छायात्मजःपंगुयमार्कसूनवः
कोणोसितस्सौरिशनीचनीलः।
क्रूरःकृशांगःकपिलाक्षसर्पौ
तमोसुरश्चापिचसैंहिकेयः॥७३॥

छायाग्रहश्चापिविधुन्तुदश्च
स्वर्भानुरक्तोगुरुधीचराहुः।
केतुश्शिखीस्यात्ध्वजनामधेयो
नवापिखेटाश्चखगाग्रहास्युः॥७४॥

STANZAS 70, 71, 72, 73 & 74

The author now gives the various special names used for the planets.

1. **Surya, Hayli, Bhanu, Marthanda. Rasmi, Chundamsa, Bhaskara, Ahaskara, Deeptha Rasmi,** *are other special names for* **Ravi** (*Sun*).

2. **Abja, Soma, Chundra, Seetharasmi, Seethamsa, Glou, Mruganka, Kalanki** *are names for* **Chundra** (*Moon*).

3. **Ara, Vakra, Avanaya, Kuja, Bhouma Krura, Lohitanga. Dharaja,** *are names for* **Kuja** (*Mars*).

4. **Vit, Gno, Soumya, Bodhana, Induputra Chandri, Khyata, Syamagatra, Atidirgha, Shanta,** *are names for* **Buda** (*Mercury*).

5. **Jiva, Angiras, Devaguru, Prasanta, Vachaspathi, Thridasandra Vandya, Eejya** *are names for* **Guru** (*Jupiter*).

6. **Bhrugu, Spujit, Bhargavaja, Oosana, Sookhi, Kavi Daityaguru, Sita,** *are names for* **Sukra** (*Venus*).

7. **Chayatmaja, Pangu, Yama, Arkaputra, Kona, Asita, Souri, Sani, Neela** *are names for* **Sani** (*Saturn*).

8. **Kruru, Krisanga, Kapilaksha, Sarpa, Thama, Asura, Saimhikeya, Chayagraha, Vidhuntuda, Swarbhanu, Rakta, Agu, Ahi, Rahu,** *are names for* **Rahu,** (*Dragon's Head*).

9. **Ketu, Sikhi, Dwaja,** *are names for* **Ketu** (*Dragons Tail*).

Planets are also called **Grahas** *and* **Khagas.**

NOTES.

These are only some of the many names which are frequently used in the astrological works, and which have their own proper uses when we enter into their inner meanings. These will be of immense use to the student who reads the astrological works in Sanskrit. Those who read translations of those works are not at present concerned with these various names. Some of these names have superficial religious allusion, while others are indicative of planetary characteristics or their dimensions and forms. In the Astrological Magazine published by me in Volume I, I have given many more names for *Ravi*, and if these are to be explained with reference to the *Bhoutika Sutras*, the work will extend over several volumes. Each of the letters of these various names, is indicative of the force which combines in the planet and the results of the combination by such union. Such of my readers as are anxious to know more about them, may be referred to the explanations which have been given in my Astrological Magazine. *Grahas* means those which have gravitation and mutual power of attraction, from *Grahe* to attract. *Khagas* mean those which move in space. *Kha* space and *Ga* means to move. It would be absurd to ascribe that the knowledge about gravitation and its laws was due to Sir Isac Newton's discovery. Orientalists and Astronomers cannot commit grander mistakes. The term *Graha*, which has been used from the Vedic (and therefore immemorial) time clearly

shows the knowledge the ancient Maharishis had about them, long before Europeans had an existence even as the most barbarous nations.

शनेस्तु तस्याद्गुळिकोथमांदी
यमात्मजःप्राणहरेतिपापः ।
अर्धप्रहारीयमकंटकस्या
दुत्क्रांतिसंज्ञः खलुकालनामा ॥७५॥

STANZA 75.

Gulika *and* **Sanisuta** *are names for an* **Oopagraha** *called* **Gulika** *who is the son of* **Sani** (*Saturn*) **Mandi**. **Yamatmaja, Pranahara** *and Atipapi are names for* **Mandi**. **Ardapra-hara** *and* **Yamakantaka** *are names for* **Yamakantaka**. **Ootk-ranti** *is the name for* **Kala**.

NOTES.

There are some other planets whose uses and influences are explained in astrological works. The author asks the readers to refer to them and find them out. These Oopagrahas or Minor planets have also an evil influence in the houses they are found to occupy and they act against the interest of the native in the Bhavas they denote. Suppose any one of these evil planets is found in the 7th house, which signifies wife, marital happiness, sexual energy &c., then there will be great misery from those sources or there will be danger to those signified by that house.

सपापविट्क्षीणशशीसभौममंदास्तमःकेतुयमात्मजाश्च ।
क्रूराइमेपूर्णशशाङ्कसौम्य देवेज्यशुक्राश्शुभदाश्चसौम्याः॥७६

STANZA 76.

Buda in bad association, weak Chundra, Ravi, Kuja, Sani, Rahu, Kethu, and Mandi are called **Kruras** *or cruel planets and*

Papas *or evil ones; well associated Buda, full Chundra, Guru and Sukra are classed as* **Soumyas** *or* **Shubhas,** *well disposed or beneficial planets.*

NOTES.

This is a very difficult stanza and is very confusing to the beginner. If a planet is called evil, then exaltation means for him greater power to commit mischief. A rogue armed with deadly powers will naturally cause greater mischief than one similarly disposed but without power. A good man without power may have a sympathetic heart but he will not be able to do any good unless it be in a very remote way. But if he is armed with large powers he will try to do much good. World as it is, is a mixture of good and evil and it is not possible to have either an entirely bad man or a thoroughly good man. Planets are not independent of each other, whatever may be their final source of strength. Each is influencing the other, and is in its turn, influenced by it. These mutual influences are to be found out and reduced to some formulæ which will guide mankind in their avocations of life. Good planets will do good if they are not otherwise influenced and evil planets produce evil if they are not disturbed by external causes. Apart from the surrounding influences to which all natural phenomena must submit themselves, we can yet classify objects, as good, bad and indifferent. They have their intrinsic worth as opposed to what they may possess under external modifying influences. This explains the division into evil and good planets. Exaltation is a common factor where every planet good or evil, produces good, but according to its natural characteristics which have been separately assigned to it. If Guru is debilitated we call him evil, but this word evil must not be confounded with the word evil, when we use it about Sani and call him an evil planet. In the one case a good man, by external influences tends to do evil modifying it by his own natural goodness, while in the other a bad man, does good modifying it by his own evil tendencies. A strong man falls sick and is weak; and a weak man takes exercise and gains strength. There is weakness in both, and there is strength in both with this difference that natural strength and weakness

are modified by external circumstances The analogy may not have been happily expressed but the readers attention is called to these special differences, which have distinct results attached to them in the art of making astrological predictions. When Buda is with good planets, he is good, when he is with bad planets he is bad. Moon is called weak when he is close to the Sun, and he is called *Purna* or full when he is opposite to the Sun. The determination of these several sources of strength constitutes the chief factor for success in the field of predictions and this nice balancing of evidence can only be perfected by natural ability or genius and to some extent by learned labour. *(Vide. As. S. Instructor 3rd Ed.).*

॥ अथ ग्रहस्वभावगुणानाह ॥

भानुर्महोग्रोंकितवर्तुलांग
श्यामस्सरक्तोपिचपिंगळाक्षः ।
पित्तोष्णमूर्तिस्समगात्रयष्टि
रारोग्यवांत्सत्वगुणोल्परोमा॥ ७७॥

STANZA 77.

Planetary Characteristics.

The Sun—irritable, well proportioned body, dark-red color, honey colored eyes, bilious and hot, healthy, short hairs, moderate size, represents **Satwaguna.**

NOTES.

All the planets are given certain characteristics. The object in attributing these to the planets seems to be that when the planets have a strong influence in a horoscope they produce these results on the person born under their influences. The previous karmaic results are indicated by the symbolical language used to represent planetary influences. Different works on astrology differ to some extent in the delineation of these characteristics of the planets but so far as I have seen there are not very material differences. Long explanatory notes are not required for plain

language. When the Sun is powerful in a horoscope the person becomes influential, bold, commands respect and political success.

चन्द्रस्सितांगस्समगात्रवक्त्रो
वाग्मीपरिष्वंगविवेकयुक्तः।
[illegible]चित्कृशश्शीतळवातयुक्त
स्सत्वाश्रयोऽतस्सुखदायकः॥७८॥

STANZA 78.

Moon—fair complexion, average height, sweet agreeable speech, lean but rounded body, watery and windy temperament, Satwaguna, and Sanguine turn of mind.

NOTES.

When the Moon is full he will produce generally an agreeable and handsome person. When he is weak or New Moon he produces contrary results. The Sun, Moon and Jupiter are governing *Satwaguna*. *Bhagavadgita* and other eminent Hindu religious works divide human disposition under three principal heads, they are Satwa, Rajas, and Thamas. The words are highly suggestive. *Satwa* represents all goodness and God himself is the fountain for this *Guna*. *Rajas* represents worldly courage, refined taste, military propensity, and ideas of position and respect. *Thamas* represents all evil and mischievous tendencies, laziness, rogues and all sorts of vagabonds.

कोपाग्निनेत्रस्सितरक्तगात्रः
पित्तात्मकश्चंचलबुद्धियुक्तः।
[illegible]ल्पांगयुक्तामसबुद्धिशक्ति
र्भौमःप्रतापीबहुवीर्यलोलः॥७९॥

STANZA 79.

Mars —represents bloodred eyes wi-h anger, whitish red complexion, bilious, fickle-minded, well proportioned body, indicates Thamasaguna, intelligent and bold, warlike, and licentious.

NOTES.

Kuja represents physical strengh, he is bold adventurous, independent, fond of most daring deeds, fond of women and very capricious. In body he is fair and red complexioned and every part of his person is admirably proportioned. He is a fiery and hot planet and governs all military operations. There is very little of gnana in him—superior wisdom pertaining to God. Slight differences in astrological authors about his complexion and person are found. He is represented as blood red, generous and having great strength with slight waist by Varahamihira.

श्यामाङ्गवस्त्रोऽस्रसुतोतिविद्वान्
रजोगुणःप्रस्तुतवाक्यजालः।
हासप्रियःपित्तकफानिलात्मा
सद्यःप्रतापीबहुपुंश्चलीशः॥ ८०॥

STANZA 80.

Mercury (Buda)—greenish complexion, much learning, represents **Rajasaguna,** *excellent advice, fond of wit and humour, mixture of all temperaments, enthusiastic but easily cowed down, keeping company with women of evil repute.*

NOTES.

Buda produces a very handsome and attractive person although not of a fair complexion. He is the lord of all intelligence and memory and gives great taste for the pursuit of sublime subjects like astronomy, astrology, and physical sciences. He also commands extraordinary skill in arts and manufactures. He is obliging, very courteous and very enthusiastic in the commencement. When

he is favourable and joins Guru he commands great personal influence and unrivalled intellectual position. When he is unfavourable he makes a man forgetful, crackish, perversely witty and a disagreeable companion.

बृहस्पतेस्तुङ्गतनुस्सुवर्ण्यः
कफात्मकोवाक्षुशलोलतेक्षत् ।
सत्वाश्रयस्सर्वशुभाभिरामः
पिङ्गाक्षकेशश्चगुरुः कलावान् ॥ ८१ ॥

STANZA 81.

Jupiter—Stout and fair body, virtuous, phlegmatic, represents **Satvaguna,** *blessed with all good character, golden-colored eyes and hairs, learned in all the shastras, clever speech.*

NOTES.

Guru represents education while Buda indicates intelligence. If these join together, or occupy *kendras* they make the person well educated and highly intelligent. Guru represents all that is good. His color is excellent being bright and deep golden-yellow, a handsome, but stout body, excellent sight and speech, splendid moral and spiritual character, a generous and forgiving disposition and love for all which tends to help humanity both in this and in the after life. His aspect averts many evils, his conjunction produces much good and in every way Guru stands foremost in the planetary ranks as the most principled and the most beneficial planet.

स्वल्पाशनस्याप्सुजिदर्थकाम
स्सुखीक्लीकांतियुतश्चसुंदरः ।
आनीलवक्रांचितरोमकेशो
रजोगुणस्सर्वशुभाभिरामः ॥ ८२ ॥

STANZA 82.

Venus—poor eater, fond of various things, strong and very handsome body, charming appearance, dark curly hairs, fine eyes, excellent qualities, governs **Rajasaguna,** *happy.*

NOTES.

Venus, when strongly situated, gives a very agreeable personality and mind. Sukra governs all wordly concerns. He represents wife, passions, cupidity, refinement, agreeable manners and exceptional worldly enjoyment. He governs paintings, sweet scents, horses and carriages, wife's and his own morals and sexual passions, a love for sublime themes and in fact all that is desirable to make a man happy in this world. He governs Rajasaguna and therefore is not so pious as his rival Deva Guru. Although thoroughly worldly he is not entirely sensual, as later on in his life he makes the native to see to his future and inclines him to meditate upon god. Sukra is a planet of extremely good taste and when he occupies the 4th house unaspected by evil planets and aspected by good ones he will make the native the leader of fashions, a model to imitate for taste and refinement in the selections of furniture, houses, gardens, carriages and other worldly objects. When Venus is unfavorable or debilitated, he plunges the native into utter sensuality, gratifying his senses without reference to morals or reputation. Vile women, low drinks, bestial pleasures, undignified company, reckless gambling, and disgraceful acts are some of the events which blacken the native's career. In the horoscopes of women he will produce when bad, much immorality, but refined and courteous manners.

जडस्तुमन्दःकृशदीर्घगात्रः
पिंगेक्षणःरक्तचोतिभीम।
स्थूलद्विजस्तामसबुद्धियुक्तो
वातात्मकोवाक्कठिनोतिदीनः ॥ ८३ ॥

STANZA 83.

Saturni—Lazy, uninclined to enter on active service, lean and tall body, yellowish eyes, rough hairs, cruel and tyrranical, long and ugly teeth, windy temperament, harsh language, governs **Thamasaguna,** *humble-minded.*

NOTES.

Saturnine influence can be easily distinguished from the influences of other planets; those who are tall, slender built, lazy, darkish, with rough hairs all over their body with ugly or illset teeth may at once be placed under Saturnine influence and very rarely the prediction fails. When Saturn occupies or aspects the Lagna or Chundra, these qualities will be most prominent, if he is not aspected by any fair planet like the Moon, Venus or Jupiter. When any of these planets aspects Saturn, some of these qualities will be present although the person may appear fair or handsome. Saturn also makes a person prematurely old and greyheaded. Persons born in Makara and Kumbha, will also be tall, darkish and irritable. They will have many ups and downs in life. They will be imperious, and generally inclined to be tyrranical.



शांत्रिविकारीदीर्घसान्निपात
विषस्वभावोबहुपापमूर्तिः ।
मलेदानित्यवलेक्षणां
तत्प्राश्निकेजन्मनितद्गुणांस्तु॥ ८४ ॥

STANZA 84.

Mandi—Fearful and ugly, eccentric and fitful, generally fond of evil deeds and low company. When the planets are strong either in **Jataka** *or* **Prasna** *all these characteristics must be predicted, but when they are weak traces of them may be foretold.*

NOTES.

Mandi is one of the *Oopagrahas* and several eminent authors have not spoken about his influence or that of other subordinate

planets. The author of *Sarwarthachintamani* lays much stress upon these Oopagrahas. It is left to the readers to take these influences or not as he pleases. Vasista, Gargi, Parasara, Vyasa, Varahamihira, Satyacharya, and many other eminent astrologers and astronomers do not include the influences of these subordinate planets and I think, predictions may be safely based upon a consideration of the seven principal planets even without reference to Rahu and Kethu. But I appear here as a *translator* and I must give out what *Venkatasa* speaks himself in his learned work. When the influences of Oopagrahas have to be predicted it must be carefully noted, that the principal planets are not strong and do not appose or counteract the influences, of the minor planets.

॥ अथग्रहजात्यादिभेदानाह ॥

विप्रौभवेतांगुरुदानवेड्यौ
दिनेशभौमौनरपालमुख्यौ ।
सोमश्चविड्वैश्यकुलः सूतौ
दिनेशपुत्रस्तुच तुर्थवर्णः ॥ ८५ ॥

STANZA 85.

I shall now explain the castes of the planets.

Jupiter and Venus represent Brahma, Mars and the Sun indicate the Kshatryas, the Moon and Mercury represent the Vaisyas, Saturn represents the Sudra Classes.

NOTES.

There is some difference in this classification among the writers on astrology. The Brahma, Kshatriya, Vaisya and Sudra, classifications are representative of the various functions discharged by the members of a united society and when this stanza is applied to other than Hindu Nations, who have none of these castes in name, although all of them have them in true spirit, it may be interpreted to indicate the avocations followed by the different

members of that society. All those persons in any society, whether caste system prevails there in name or not, who are engaged in meditation on God, who are working in the cause of God and who transact charitable or philanthropic work, may be classed as the highest, because, they work in a moral and spiritual plane, which is considered to be the highest among all nations, whatever may be the pretensions to civilisation and modern enlightenment. The next class is the martial. The fighting races have always been honored from time immemorial, although they come next after moral and intellectual classes. On the Earth they represent the highest physical energy and temporal power and also develope many solid virtues when properly controlled. These are under the special influences of the Sun and Mars. The Sun represents all kingly power and Mars governs all military classes. The Moon and Mercury *Chundra and Buda* come in the next order, which represents all mercantile and banking activities. These were Vaisyas in the earlier stages of the Hindu Society and even now the Indian *Chetty* and the *Bunya* are illustrations of Lunar and Mercurial influences. Saturn represents all the working, cultivating and labouring classes and these are generally Sudras in India and workmen elsewhere. When these planets shed their respective influences, they produce strong inclinations in the *Natives* to take to the kind of work which is represented by the planet in particular.

चण्डालजातिःकिलसैंहिकेयः
केतुस्त्वसाङ्कर्यः पैतिमान्दी।
धूमादयोन्ये विलोमजातयो
वर्णाभिमानित्वकृतोऽविवर्णः ॥ ८६ ॥

STANZA 86.

Rahu represents all **Pariah** *classes, Kethu and Mandi represent all other lower castes and Doomadi planets indicate all topsy turvy or hybrid and loathsome sects. The planets indicate their influences and have no castes among themselves.*

NOTES.

This is really an interesting stanza. Planetary rays are very remarkable in the production of terrestrial phenomena. The rays are not pure and simple. They are modified, reflected, refracted, and counteracted. In these states we have reasons for the production of the wonderful phenomena in the world. Various religions, various sects, various castes and various creeds, have been called into existence and have been destroyed by the influence of the all powerful *Time*. Who gives us *Time*, who enables us to know *Time*, who records the *Time* and who is the Final Cause for all *Time*? God is invisible and cannot be understood by the undeveloped senses of ordinary men. But even the most ignorant fool, who does not know his alphabet, knows that the glorious Sun and Moon and other planets are the causes of all earthly phenomena. He knows these *influences* because he sees them, feels them, works under them, guides his movements within their control and argues, it may be in the rudest manner possible, that without the influences of the planets above, he and all his creatures who keep company with him in this world, could not live even for a single moment. This is science grand and pure enough, and ought to be simple enough. These countless rays of the planets are doing their work—distributing and redistributing matter—in nature and these rays produce an endless variety of castes and creeds whether we call them so by names or not. Inclination to work, tastes and dislikes, birth, breeding and education, coupled with the seed and bed where persons have taken their rise, determine to a great extent the lot of those people. Where society has existed long, these take a steriotyped form and where it is in new formation the castes are split up into numberless new ones. These remarks hold good for all ages and for all nations. If a Lord does not admit the plebian to his dinner-table he does so under his caste scruples, only he does not call it caste, but calls it the *Social etiquette* whatever we may understand by that term.

॥ ग्रहवर्णानाह ॥

रक्तश्वेतोतिरक्तो रितकनकभाश्चित्रनीलादिनाथाः ।

वह्न्यापस्त्वग्निजातोहरिरगणराड्इंद्रभार्याब्जजाताः॥ ८७ ॥

STANZA 87.

I shall now give colors etc., of planets. The Sun is red, the Moon is white, Mars is blood-red or deep-red, Mercury is green, Jupiter is golden-yellow, Venus is variagated and Saturn is black.

The Sun represents Firegod, Moon indicates water, Mars shows **Kumaraswami**, *Mercury represents* **Vishnu**, *Jupiter refers to* **Indra**, *Venus indicates* **Sachi Devi**, *and Saturn represents* **Brahma**.

NOTES.

In the matter of colors represented by planets, slight differences may be found in the astrological works. The Sun indicates copper color, Moon is white like silver, Mars is bloodred or scarlet, and indicates dangers, and sanguine temperament. Mercury represents greenness indicating much wit and humour, Jupiter represents the finest golden yellow and safety to all beings who are under his sway. Venus shows great variety of colors and therefore very fine taste, and Saturn shows blackness or misery and death. Then the author mentions what are called the *Adhi Devatas* for these planets. The Sun represents the Fire God (Power), Moon shows the Water Power, Mars shows Kumarswami or the Fighting Power, Mercury represents Vishnu or protecting Power, Jupiter represents Indra or Governing Power, Venus indicates Sachi or spouse of Indra-and Saturn represents the creative Power Brahma.

भानुःकाव्योधराभूरमुष्णनिशशिन स्तोम त्रामरेड्यौ ज्ञेया

स्त्वन्त्यादित्याद्याः क्रियकृकविपुनासशयस्तेनचान्द्राः॥ ८८॥

STANZA 88.

The Sun governs East, Venus rules South East, Mars indicates South, Rahu represents South West, Saturn shows West, the Moon governs North West, Mercury rules North and Jupiter indicates North East. Aries, Taurus, Gemini and Cancer, with their Thrikonas represent East, South, West and North respectively.

NOTES.

The first portion of the stanza is simple enough. In the Dasas and Bhukties as well as in queries about thieves, lost property, enemies, and runaway persons, this stanza will be extremely useful as indicating the direction which they take or its boundaries. They also shew where a person will be transferred to or where he will be successful if he entered into some speculations. When planets indicate cardinal directions, the Zodiacal signs also must signify for their own values in this connection. Aries and its two Thrikonas, *i.e.*, 5th and 9th houses or Leo and Sagittarius shew the East. Taurus and its Trines Virgo and Capricornus indicate the South. Gemini and its Trines Libra and Aquarius represent the West and Cancer, Scorpio and Pisces govern the North. These signs also serve the same purpose as the directions indicated by the planets.

क्षीणेंदुभूसूनुदिनेशमन्दाः
पापाबुधस्तत्सहितस्तुपापः।
नपुंसकौसौम्यदिनेशपुत्रौ
शशांकशुक्रौयुवतीचशेषाः ॥ ८९ ॥

नरग्रहाभानुकुजामरेज्या
स्सूतौवलात्तत्प्रवदन्तितज्ज्ञाः।
भौमस्यमज्ञापिवसागुरोस्तु
शुक्रंभृगोस्त्वक्षशिनंदनस्य ॥ ९० ॥

चन्द्रस्यरक्तंदिनपस्यचास्थि स्नायुश्शनेर्धातुवशादुपांधः ।
तद्धातुकोपान्मरणंप्रयाति रंध्रस्थितानामिहखेचराणां ॥ ९१ ॥

STANZAS 89, 90 & 91.

Weak Moon, Mars, Sun, Saturn and badly associated Mercury are classed as evil planets (Papagrahas). Mercury and Saturn are eunuchs. Venus and Moon are females The Sun, Mars and Jupiter are males. These planets indicate corresponding dispositions in horoscophy as well as in **horary.** *Mars governs marrow, Jupiter rules the brain; Sukra indicates the semin or vital fluid; Mercury governs the skin; Moon rules over the blood. The Sun has jurisdiction over the bones. Saturn governs the nervous system. The diseases of the person or his health depends upon the strength of the planets and the organic matters they govern. The person dies from the inflamation or disorder ascribed to that planet which occupies the 8th house from his birth. In enjoying health similar considerations apply to planetery characteristics.*

NOTES.

Moon is called Kshina waning when he is 5 days forwards and backwards from New Moon. He then will produce evil as does any other evil planet. From the 10th of the waxing half of the lunar month to the 5th of the waning half of the lunar month the Moon is said to be full. On the rest of the days he is moderate in strength. Ravi, Sani, and Kuja are evil planets. Where planets are strong and influence the native, the person partakes of their masculine, feminine or neuter gender. The passions of the person will be according to the strength of the planets. *In Prasna* the gender of the planet determines the sex of the thief or those who are concerned with the work. Rahu and Kethu have been omitted by this author. Rahu represents *feminine* sex, Kethu denotes a eunuch. In the formation of the featus in the womb and its developement during the nine months, it is there the influences of the planets have a great deal to do. At the time of the sexual functions; the Lord who causes the ejection

of the fluid into the female recepticle is Sukra. Sukra in Sanskrit means semin and the sexual correspondence is brought about by Kuja and Chundra, one representing fire or heat and the other representing water or cold. Where the Sun is very strong the person will have stout bones; if otherwise he will have rotten or ill-developed bones, where the Moon is powerful the man will have good and sufficient quantity of blood. If Kuja is strong he will have pleanty of marrow which gives strength to the bones, where Budha is strong he will have good skin, if Guru is exalted he developes a splendid brain, if Sukra is favourable he will have plenty of sexual passion and seminal fluid, if Sani is auspicious the nervous system of the person will be strong. These characteristics of the planets will be useful not only in consultations of horoscopes, but also in a variety of other questions relating to various matters connected with human life. At the time of death or disease the pain and the difficulty arises in that organ or sense of the body which is attributed to the influence of the planet which is unfavorable or which causes *Maraka*. In dasas and bukthies, if planets are evil, they give complaints in those parts and senses which they govern. It has been stated elsewhere that the 8th house represents *marana* or death. If at the time of birth the planets occupy the 8th house from it they determine the mode and the time of his death; if there are no planets in the 8th house the death has to be determined by that complaint which is attributed to the Lord of the Navamsa occupied by the Lord of the 8th house. If there are more than one planets in the 8th house then the death will be from that disease which is attributed to the strongest of the planets. If all the planets are equal in strength in the 8th house death will result from a complication of diseases which are ruled by those planets. If Rahu or Kethu occupies the 8th house they give death from that disease which is governed by the Lord of the 8th or that of the planet which aspects the 8th. Deaths from violence or poisons may also be predicted by the occupation of the 8th house by Rahu or Kethu.

॥ अथग्रहस्थानानि ॥

देवस्थानंभास्करस्यांबुवास
श्चन्द्रस्याग्निस्थानमङ्गारकस्य।
क्रीडास्थानंसोमपुत्रस्यकोश
स्थानंजीवस्यैवमाहुर्भृगोस्तु ॥ ९२ ॥

सुप्तिस्थानंभानुजस्यौषधंतु
सर्पस्थानंसैंहिकेयस्यचैवम्।
वध्यस्थानंमन्दसूनोःप्रदिष्टं
स्थानान्यन्यान्येवमूह्यानिसद्भिः ॥ ९३ ॥

STANZAS 92 & 93.

The Sun governs places of worship or temples. Moon rules over bath rooms, tanks, wells and other watery surfaces. Kuja rules all fire places, engines, armories. Buda governs places of sexual intercourse. Guru rules over treasuries and places where money is deposited. Sukra governs bed rooms. Sani rules over hospitals and medical stores. Rahu indicates places where serpents and other reptiles hide themselves. Mandi indicates localities of death or execution.

NOTES.

The author by suggesting *so on* in his work indicates the kind of places governed by these planets and which are too numerous to be detailed here.

जीर्णंशनेर्वासरनायकस्य
स्थूलंगुरोर्मध्यमकंभृगोस्तु।
काठिन्यमज्ञस्यतुनूतनंवित्
क्लिन्नंकुजस्याग्निहतंचरक्तं॥ ९४ ॥

कंथाफणींद्रस्यतुचित्रवासः केतोर्महाकच्चरमेवमान्देः ।
महार्घमाहुर्बलिनोबलस्य हीनंबुधावर्णविवर्जितंच ॥ ९५ ॥

STANZAS 94 & 95.

Saturn governs all rags, torn and old clothes. The Sun commands rough clothes. Jupiter shows neither old nor new clothes. Venus indicates strong clothes. The Moon governs white and new clothes. Mars rules partly burnt and red clothes. Mercury represents wet and torn clothes. Rahu governs several clothes stitched up together. Kethu indicates variegated or many colored clothes, and Mandi rules dirty clothes. If planets are powerful, the clothes of the class indicated by the planets will be valuable. If the planets are weak or unfavorable they will be valueless. (e. g.) If Moon is unfavorable he gives an ordinary white cloth of very little value, if he is favorable or exalted he gives white clothes but laced or silk, of a costly nature. If Rahu is favorable he gives nice velvet, damask or silk pieces stitched together. If he is unfavorable he gives all dirty clothes stitched together. Similarly for other planets.

॥ अथग्रहाणांलोहाः ॥

ताम्रंदिनेशस्यनिशाकरस्य
मणिर्हिरण्यंतुधरासुतस्य ।
शुक्तिर्विदोदेवगुरोस्तुरौप्यं
मुक्ताभृगोरायसमर्कसूनोः ॥ ९६ ॥
राहोस्तु सीसंशिखिनश्चनैल्यं
रत्नामणिंतत्कथयंतितज्ज्ञाः ।
मन्दात्मजस्यापिचमिश्रदग्धं
लोहस्यकिट्टंत्रपुरामनंति ॥ ९७ ॥

STANZAS 96 & 97.

Sun governs copper, Moon 'gems, Mars gold, Mercury brass and bell metal and so forth, Jupiter silver, Venus pearls, Saturn iron. Rahu lead, Kethu dark metals, Mandi iron lead and other metalic Ores.

NOTES.

There is difference in the metals ascribed to the planets by this author and Varahamihira and others. In Laghu Jataka of Varahamira, Chapter IV, Verse II, he ascribes gold to Jupiter when he is in his own house and in Brahat-Jataka in Chapter II Verse 12, he ascribes lead to Sani and omits Rahu and Kethu altogether. Vyasa is of the same opinion. Strong planets give gains from these sources and weak planets inflict loss.

॥ अथग्रहाणामृतवः ॥

भृगोर्वसंतःक्षितिसूनुभान्वो
र्ग्रीष्मश्शशांकस्य वर्षातुप्रवर्षः ।
विदश्शरद्देवगुरोस्तुहैमं
तर्तुश्शनेस्याच्छिशिरश्चकालः ॥ ९८ ॥

STANZA 98.

Sukra represents Vasanta Ruthu. Surya and Kuja represent Grishmaruthu, Chundra represents Varsha Rathu, Budha represents Sarathruthu, Guru represents Hemantharuthu, Sani represents Sisararuthu.

NOTES.

The Hindu astronomers divide the year into Six Ruthus of two months each. Vasantha represents Summer. Grishma represents windy season, Varsha means rain, Sarathruthu represents fruiting season, Hemantha indicates cold and Sesira represents spring.

द्रेक्काणपैस्तद्गतवस्तु वाच्यं
प्रश्नेप्रसूतावपिनष्टसंज्ञे ।
॥ रव्यादीनां रसानिर्णयः ॥
भानोःकटुर्भूमिसुतस्यतिक्तं
सोमस्यतावल्लवणंविदस्तु ।
मिश्रीकृतंवस्तुसुरेज्यभृग्वो
र्माधुर्यमाम्लंचशनेःकषायः ॥ ९९ ॥
ऋतुत्रयंवासरनायकस्य
क्षणंशशांकस्यदिनंकुजस्य ।
विदोरुतुर्दैवगुरोस्तुमासः
पक्षोभृगोर्वत्सरमर्कसूनोः ॥ १०० ॥
अष्टौतुमासास्तुहिनांशुशत्रोः
केतोस्तुमासत्रयमेवकालः ।
सार्धाब्दमाहुर्यमनन्दनस्य
प्रश्नादिचिंतासुविचिंत्यमेतत् ॥ १०१ ॥

STANZAS 99, 100 & 101.

These Ruthus are to be found in birth or lost horoscopes or questions on losses in property by the Drakkana which rises at the time of birth or question. Ravi governs punjent or hot tastes, Chandra shows saltish tastes, Kuja rules bitter, Buda governs shadrasas. Guru represents sweet, Sukra indicates sour taste, and Sani rules acidity. Ravi indicates 6 months, Chandra a few minutes, Kuja denotes one day, Buda shows two months, Guru represents one month, Sukra indicates a fortnight, and Sani represents one year, Rahu indicates eight months, Kethu denotes three months and Mandi indicates eighteen months. These are to be used in the Prasna.

NOTES.

There is a separate chapter devoted at the end of Brihatjataka wherein the processes for calculating the Nasta Jataka or loss of property questions, are elaborately given. As the whole question involves a series of calculations I would refer my readers to my Astrological Self Instructor or to the Brihatjataka. In some editions of Sarwarthachintamani, Mantantara or separate doctrines on these points are given. I do not think that they are necessary here. In this chapter most of these preliminaries are given with a view to guide the student in the art of predicting all events connected with the life of a *Native*. When the planets are strong these peculiarities in taste are noticeable, but when they are weak they show perhaps some traces of their existence. When a question is put to an astrologer about loss of property or person or when any event is to happen and the time at which it is likely to happen, the periods mentioned against these planets will be the extent within which, if favourable, they will announce success.

॥ धात्वादिविषयग्रहनिर्णयः ॥

धातुग्रहाराहुशनींदु-भौमा
मूलग्रहौशुक्रदिनाधिनाथौ ।
जीवग्रहौजीवशशांकसूनू
मेषादिदस्रादियथाक्रमेण ॥ १०२ ॥

STANZA 102.

Rahu, Sani, Chandra and Kuja denote **Dhatus.** *Sukra and Ravi represent* **Moolas,** *and Guru and Buda indicate* **Jeevas.** *From Mesha and Aswini, these are regularly to be calculated.*

NOTES.

The whole terrestrial phenomena is divided into 3 grand divisions mineral, vegetable and animal. This was thoroughly known to the ancients. *Dhatoos* represent minerals, *Moolas* show vegetables and *Jeevas* represent animals including men. In all

queries, the astrologer has to find out what is the object of the question and whether it will be successful. The query may be about marriage, education, loss of property or person, death, children, money or other speculation and gardening or cultivation. These are not exclusive of each other. When a man asks the astrologer about loss of money the object falls under mineral. When a question is put about the health of a person the object falls under animal. And when he questions about the growth of a garden the object is vegetable. In the latter portion of the sloka the author gives a hint as to which of the Zodiacal signs, are Dhatoos, which are Moolas and which are Jeevas. Mesha Cataka, Thula and Makara or all the *movable* signs represent *Dhatoos* (minerals). Vrishabha, Simha, Vrischika and Kumbha or the *fixed* signs represent Moolas (vegetables). Mithuna, Kanya, Dhanas and Meena or the *common* signs indicate *Jeevas* (*animals*). In a similar way take the constellations. Aswini, Rohini, Poonarvasu, Makha, Hasta, Visakha, Moola, Sravana, Poorvabhadra or the 1st, 4th, 7th, 10th, 13th, 16th, 19th, 22nd and 25th represent *Dhatoos*. Bharani, Mrugasira, Pooshyami, Poobba, Chitta, Anooradha, Poorvashadha, Dhanista and Oottarabhadra or 2nd, 5th, 8th, 11th, 14th, 17th, 20th, 23rd and 26th constellations represent *Moolas*. And Krittika, Auridra, Auslasha, Oottara, Swati, Jaista, Oottarashadha, Satabhisha and Ravati or the 3rd, 6th, 9th, 12th, 15th, 18th, 21st, 24th, and 27th constellations represent *Jeevas*.

॥ अथग्रहदृष्टिनिर्णयः ॥

अथोर्ध्वदृष्टोदिननाथभौमौ
दृष्टिःकटाक्षेणकवींदुसूनोः ।
गुरोरशेषांकस्यसमैवदृष्टि
रर्धोक्षिपातस्त्वहिनाथशन्योः ॥ १०३ ॥

STANZA 103.

Kuja and Ravi have uppersight (Oordwa), Sukra and Buda have sidesight (Kataksha), Guru and Chandra have ordinarysight (Sama), and Rahu and Sani have half opened sight (Ardhokshi.)

NOTES.

Sights are most peculiarly arranged and we witness a variety of sights among men. Some generally look up while speaking, some look down, some always look with half shut eyes, some have squint eyes, and others look askance through the end of their eyes. The sights ascribed to the planets must be predicted if they are strong in a horoscope and their traces if they are weak.

पश्यत्यर्कसुतस्तृतीयं मानंचपूर्णंचतुरश्रमारः।
जीवस्त्रिकोणंमदनंचसर्वेपश्यंतिदृष्ट्याचरणाभिवृद्ध्या॥ १०४॥

STANZA 104.

Saturn aspects 3rd and 10th powerfully, Mars aspects 4th and 8th powerfully and Jupiter aspects the 5th and 9th powerfully, while the rest of the planets aspect the 7th powerfully. All planets aspect 3rd and 10th with quarter sight. 5th and 9th with half sight and 4th and 8th with three quarter sight and the 7th with full sight.

NOTES.

All planets aspect the 7th house fully, 4th and 8th houses with $\frac{3}{4}$ sight, 5th and 9th houses with $\frac{1}{2}$ sight, and 3rd and 10th with $\frac{1}{4}$th sight. But in these aspects there is much difference. Saturnine rays powerfully aspect the 3rd and 10th and his aspect in the 7th is very ordinary, not so strong as the sight of others there. Jupiter aspects the 5th and 9th more powerfully than he aspects the 7th and Mars aspects the 4th and 8th more powerfully than he does the 7th house. The rest of the planets, Moon, Mercury, Sun and Venus aspect strongly the 7th house. In plain language,

the aspecting influences of the planets are thus indicated. Sun, Moon, Mercury and Venus have to be noted in their aspects of the 7th, while Mars shows his influence in the 4th and 8th, Saturn in the 3rd and 10th and Jupiter in the 5th and 9th houses. Mars, Jupiter and Saturn also aspect the 7th but not to any powerful extent.

॥ अथग्रहाणांमित्रामित्रनिर्णयः ॥

भानोस्तुमित्राणिकुजेंदुजीवा
स्समोबुधश्च क्रशनीसपत्नौ ।
इष्टौशशांकस्यदिनेशसौम्यौ
शेषास्समाभूमिसुतस्यमैत्राः ॥ १०५ ॥

STANZA 105.

I shall now explain planetary friendship and enmity.

Kuja, Chandra and Guru are friends to Ravi. Buda is ordinary. Sukra and Sani are enemies. Ravi and Buda are friends to Chandra, and the rest, Guru, Kuja, Sani and Sukra are **Samas** *or ordinary.*

NOTES.

The author has elsewhere clearly stated that the results indicated by the planets are not to be supposed to apply to the planets themselves but to those objects which are subjected to their influences. The Sun is the friend of Moon, Jupiter and Mars. It does not mean that they often meet, have food and exchange courtesies as we do. All that is to be understood by that expression will be that the Sun's rays are not counteracted by those planets which are declared to be his friends, but on the other hand his rays will be intensified by the rays of Mars, Moon and Jupiter. *Samas* are those planets which neither retard, nor extinguish the rays of the other planets.

By enmity we have to understand that the rays of the one planet will be counteracted by those of the other which is declared to be his enemy. The anticipated results are therefore negatived by the conjunction or aspecting of the unfriendly planets. It is specially to be noted that while all other planets than the Moon have the three states of friendship, neutrality and enmity, the Moon has no enemies. Others have the Moon as their enemy but the Moon has other planets as friends or as neutrals.

रवींदुजीवाश्चबुधश्चशत्रु
स्समौदिनेशात्सहजौ वेज्यौ।
सौम्यस्यमित्रेदिननाथशुक्रौ
शेषास्समारात्रिकरस्सपत्नः ॥ १०६ ॥

STANZA 106.

The Sun, Moon and Jupiter are friends of Mars. Saturn and, Venus are neutrals and Mercury is an enemy. The Sun and Venus are friends of Mercury, Mars, Jupiter, and Saturn are neutrals, while the Moon is an enemy.

NOTES.

There are planets who own two signs in the Zodiac while some own only one house. The Sun and Moon own only one house each. While Jupiter, Venus, Saturn, Mercury and Mars own each two houses. Friendship is generated by the triangular theory of planetary influences explained by me in the Astrological Magazine. Take any sign in the Zodiac. The Lord of that house will be a friend of the Lords of the houses which fall on the angles of an equilateral triangle formed from that house. Those planets who own other houses are his enemies. Take the sign Aries. Its Lord is Mars. If we draw lines of an equilateral triangle from Aries, we touch, Leo, 5th house from Aries, and Sagittarius, 9th house and Aries again 5th from that 9th house. Therefore the angles of an equilateral triangle are placed in Aries, Leo and Sagittarius

or 120° apart. The Zodiacal circle represents 360°. The Lords of Aries, Leo and Sagittarius.—Mars, the Sun and Jupiter are friends. Take Taurus. Drawing the lines of an equilateral triangle, we touch Virgo, Capricorn and Taurus, and the lords of these houses Mercury, Saturn and Venus are friends as owning the angular houses of an equilateral triangle formed from Taurus and touching Virgo and Capricorn. Similarly examine for other houses and planets.

शुक्रेंदुजौदेवगुरोस्सपत्नौ मित्राणिसर्वेरविजस्तुमध्यः।
शनींदुजाविष्टकरौभृगोस्तुशेषास्सपत्नाश्चसमौकुजेज्यौ॥१०७॥

STANZA 107.

Guru has Ravi, Chandra and Kuja as friends. Sukra and Buda are enemies and Sani is **Sama**. *Sukra has Sani and Buda as friends. Kuja and Guru are neutrals and Ravi and Chandra are enemies.*

NOTES.

On this point of friendship, neutrality and enmity I might refer my readers to my book entitled the Astrological Self Instructor 3rd Edition. I have there elaborately explained these relationships.

सौरस्यमित्रेभृगुपुत्रसौम्यौ
समौगुरुस्तेनिखिलास्सपत्नाः।
राहोस्तुमित्राणिकवीज्यमंदाः
केतोस्तथैवप्रवदंतितद्ज्ञाः॥ १०८॥

STANZA 108.

Buda and Sukra are friends of Sani. Ravi, Chandra, and Kuja are enemies of Sani. Guru is neutral. Rahu has Sukra, Guru and Sani as friends. Kethu has Sukra, Sani and Guru as friends.

NOTES.

The author does not say who are enemies and who are neutrals to Rahu and Kethu. A fair inference may be drawn, however, based upon a general knowledge of astrology. Rahu and Kethu are classed as low caste planets and evil in nature. Buda and Kuja are evil planets and when they are not treated as their friends they may safely be classed as neutrals at least. Ravi and Chandra are the declared enemies of Rahu and Kethu. Because these latter planets eclipse the former ones and thus put them into a shade. There are many complications in these friendships of planets, into the details of all of which it is undesirable for me to go deeply. The facts above given show permanent or Nisargika friendship and enmity. What will be given below, will show the temporary or *Thatkalika* friendship. Persons may be inveterate enemies, but circumstances may compell them to act in union against a third or common enemy when he is close at hand, and thus for a time forget or forgive their individual misunderstandings and hatred.

भवन्तितात्काल खगास्तिहेभूता
स्सर्वेचवाक्सोदरबन्धुयुक्ताः ।
स्वस्वात्क्रमाद्युत्क्रमतस्तथैव
मन्यस्थितास्तत्समयारिभूताः॥ १०९ ॥
तत्कालमित्रं निसर्गमित्रं
हयंभवेत्तत्वधिमेत्रसंज्ञम् ।
तथैवशत्रुस्त्वधिशत्रुसंज्ञं
एकत्रशत्रुस्समतामुपैति ॥ ११० ॥
मानादबंध्वंतगताःखगस्य तत्कालमित्राणिखगाभवंति।
सहस्थखेटस्यरिपुतोक्तकौश्चचनष्टादिषुमित्रतोऽन्या॥ १११॥

STANZAS 109, 110 and 111.

Planets which are in the 2nd, 3rd, 4th, 10th, 11th and 12th houses from where a planet is at the time of birth are its temporary friends. Otherwise they are its temporary enemies. If the temporary friend also happens to be a permanent friend, they both become intimate friends. If a temporary enemy also happens to be a permanent one they both become inveterate enemies. If one happens to be a friend and the other happens to be an enemy they become **Samas** *or neutral.*

NOTES.

There is variance between this classification and that given by Varahamihira in his Brihatjataka about temporary friends. Varahamihira includes the lord of the house where a planet happens to be exalted in the list of temporary friends. Various other books also give slight differences on these points.

One thing seems to be certain and if the readers bear that in mind they will easily get on with their predictive work. There are apparently three parties among the planets; two of which are active and the third indifferent or passive. The Sun, Moon, Mars and Jupiter form one party and are usually friends. Their aspects and conjunctions with each other are good and will help in the production of favourable results. Venus, Saturn and Mercury form one set of friends who are generally on bad terms with the planets of the other party. Rahu and Kethu form one party

They have no special interest in either party and give the good or bad effects of the planets in a more intensified form. It will be noticed in the above formula that the planets from any given planet at the time of birth in the 2nd, and 12th, in the 3rd and the 11th, in the 4th and the 10th are friends. Here there is observed some order. The planets in the 2nd, 3rd and 4th from any planet, as also those which are in the 12th, 11th and 10th or planets regularly in the first 3 houses from the position of the *given planet* forwards and backwards, are his friends. Those which occupy 5th, 6th, 7th, 8th and 9th, are enemies. If a temporary friend becomes a permanent enemy the result is neutral. If there

is friendship both permanently and temporarily there is great friendship. If there is enmity temporarily and permanently there will be inveterate enmity. There are many slight shades in friendship and enmity which have to be borne in mind in the foretelling of the future events and then the skill of the astrologer depends upon the nice discrimination of facts and balancing of the evidence before him. Good natural intelligence and large familiarity with the scientific rules will make a man always a great adept in the science of astrology. Dull people have never shone as adepts in any branch of knowledge and much less could they shine well in a department of science, whose pretensions, real or imaginary, are of the grandest flight. Rahu and Kethu will share the same fate in these matters as do the other planets. These relationships among the different planetary bodies are very important in determining their actual power with reference to their effects on the prospects of the native's life.

॥ ग्रहाणांषड्बलनिर्णयः ॥

स्वोच्चेसुहृद्वेस्वनवांशकेपि
स्वर्क्षेदृगाणेद्विरसांशकेपि ।
त्रिंशांशकेचाथकळांशकेच
यास्यंतितेस्थानबलंग्रहेंद्राः ॥ ११२॥

STANZA 112.

I shall now give the **Shadbalas** *of planets. Planets in exaltation, in friendly houses, in their own Navamsas, in their own houses, in their Drakkanas, in their Dwadasamsas, in their Shodasamsas and in their Thrimsamsas, are said to possess* **Stanabala.**

NOTES.

Stanabala means the strength which planets derive from their being in particular places which are favourable to them. I have elaborately explained what is meant by Drakkana, Navamsa, Dwa-

dasamsa, Thrimsamsa and Shodasamsa. When planets occupy their own divisions and subdivisions they acquire great strength and their rays are capable of exercising the most favourable influences on the horoscope of any person.

लग्नेबुधेज्यौबलिनौतुपूर्वे
वीर्यायमेतद्दशमेर्कभौमौ ।
अस्तेर्कसूनुर्बलवान्जलेशे
बंधौनिशानाथकवीकुबेरे ॥ ११३ ॥
तत्सप्तमोदग्बल शून्यमाहु
स्तदन्तरेचेत्व पातएव ।
स्वमासहोरादिनवत्सरेषु
वीर्यान्विताभानुमुखाष्टभेदाः ॥ ११४ ॥

STANZAS 113 & 114.

Lagna represents East and Guru and Buda are strong there. Ravi and Kuja become strong in the 10th house which indicates the South. Sani is powerful in the 7th house which shows the West and Sukra and Moon are strong in the 4th which represents the North. In the seventh from the house where they are strong, they become weak in Digbala. The intermediate strength must be found out by the simple rule of three. Their own month, their own hora, their own weekday and their own year for the planets give their Kalabala.

NOTES.

First the author details the *Digbala* or directional strength. All planets are not strong in one and the same direction. Jupiter and Mercury, when they occupy the Eastern direction, represented by the Lagna, become powerful. In the 7th house from the Lagna where they have this *Digbala* they lose that power altogether. Suppose they occupy the 4th house. This is midway between the 1st and 7th and therefore they only will have half of the *Digbala* they had in Lagna. They continue to lose this

strength until they reach the 7th house where they have no strength at all. From the 7th house up to the Lagna they gain proportionately the strength they have lost. Suppose they are in the 9th. It is the 3rd house from the 7th, and therefore by a simple rule of three, they roughly get about 3/7ths of the *digbala* or little less than half. In the 10th they get half. To be more accurate, the exact degree of the birth must be calculated and then for each sign or Bhava 30 degrees have to be portioned out. Suppose a person is born in the 25th degree of Mesha. If Guru is also in the same degree he has Digbala completely. But when he is found in the 20th degree from the birth degree, what is the strength he has? From the 25th degree of Mesha we have to take 180° to see Guru completely without Digbala. In the 25th degree of Thula Guru loses all his power. But he is found in the 20th degree of Vrishabha. He has lost 25/180 degrees of strength or 5/36th of his directional strength. He has therefore a balance of 31/36th of his strength and the effects to be foretold have to be modified as per degrees of his strength.

Similarly consult for other planets.

The author now gives *Kalabala* or strength arising from the influence of Time. Planets in their own hora, in their months, in their weekdays and in their years have *Kalabala*. What are these is a question which has to be properly explained. The *hora* that he refers to here seems to be different from the *hora* as a division of the Zodiac. The world began with the appearance of the Sun. He therefore commanded the first $2\frac{1}{2}$ ghatikas after the first sunrise and therefore the first Sun's day become the first Sunday. The second *hora* (an English *hour* is exactly equivalent to an Indian *Hora* and the whole astrological science is called the Hora Shastra from the compounding of two words *Aho* day and *Ratri* night and by the dropping of *A* the first letter, and *tri* the last letter we get the word *hora*, denoting time) on the first Sunday was governed by Sukra, the third was ruled by Buda, then Chandra, then Manda, then Jeeva, and then Dharasuta. Seven hours thus passed away and the 8th hour again was governed

by the Sun, the 9th by Venus, the 10th by Mercury, 11th by Moon, 12th by Saturn, 13th by Jupiter and the 14th by Mars. Again the 15th hour was governed by Ravi, 16th by Sukra, 17th by Buda, 18th by Chandra, 19th by Sani, 20th by Guru and the 21st by Kuja. The 22nd was again governed by Ravi, the 23rd by Sukra and the 24th hora by Buda. Thus the first day of 24 hours passed off beginning with the Sun's Hora and ending with the Hora of Mercury. On the morning of the 2nd day at sunrise, or the 25th hour after creation and appearance of the light the first *hora* was governed by the Moon, the 2nd was by Sani, the 3rd by Guru, the 4th by Kuja and so on. The second was therefore called the Moon's day or Monday or Soma Wara from the fact of the Moon governing the first hora after sunrise. On the 3rd day at sunrise the first hora fell under the influence of Kuja and hence it was called Kuja or Mangala Wara. On the 4th day the first *hora* after sunrise was governed by Buda and it is called Buda Wara. On the 5th day the first *hora* was governed by jupiter, and hence the day was called Guru Wara. On the 6th the first *hora* was governed by Sukra and hence it was named Sukra Wara. On the 7th day the first *hora* was governed by Sani and it was called Sani Wara. On the 8th day the first *hora* after sunrise was governed by the Sun and again it was called Sunday and so it is now going on. Planets therefore occupying their own horas have this *Kalabala*. In calculations based on Lunar movements-called the *Chandra Mana*—the year begins after the Amavasya of Phalguna. The Ruler or King for that year will be the lord of the weekday on which the Prathama or the first lunar day of the new year begins. Thus, this year Sharwari (1900 & 1901) began on a Saturday and Sani is the King for the whole of this year. He may be said to get Kalabala. Again the months are under the influence of planets and whoever rules the month he gets Kalabala. The weekdays are too well known to need any explanation. One born on a Tuesday is under the influence of Mars and he gets Kalabala. There is another version of these Kalabalas. The notes are already too long and I leave

my readers to refer to other books for cansultations on these matters. The author continues about Kalabala further on.

रात्रौबलास्युश्शनिचन्द्रभौमा
स्त्रयोग्रहाश्चाद्दिरवीज्यशुक्राः ।
सदाबलीबि_सितकृष्णपक्षयो
स्सौम्यास्तथान्येसबलाःक्रमेण ॥ ११५ ॥

STANZA 115.

Sani, Chandra and Kuja are powerful during the night, Ravi Guru and Sukra are strong during the day. Buda is powerful during the day and night. Auspicious planets are powerful during the waxing half and evil planets are strong during the waning half of the Lunar month.

NOTES.

The author gives another example where the planets get *Kalabala*. In the first half of the lunar month, the Moon waxes stronger and stronger every day, every hour and every minute and the *benefics* are said to be powerful during this half. In the second half of the lunar month, the Moon begins to lose gradually the brilliancy of her disk and the *Malefics* are said to be powerful. Moon, Mars and Saturn are powerful during the night time and they have *Kalabala* only for those who are born during the night. Ravi, Guru and Sukra are strong during the day time and only those who are born during the day can count upon the *Kalabala* of these planets. Buda has *Kalabala* both during the day and during the night.

शुभेक्षिताःपूर्णबलान्वितास्तु
दृष्टैर्बलंपापखगैरदृष्टाः ।
दृग्दृश्ययोर्द्दृष्टुरपीहचांतरं
यथानुपातंखलु दृग्बलाय ॥ ११६ ॥

STANZA 116.

Planets which are aspected by **Benefics** *have* **Poorna Drigbala,** *planets which are aspected by evil planets have* **Papa Drigbala.** *The relative strength of these* **Drigbalas** *must be found out by the simple rule of three.*

NOTES.

Drik means aspect or sight and *Drigbala* means the strength or weakness which a planet derives from the aspects of other planets. Planets have already been classified as *Benefics* and *Malefics* and the aspects of auspicious planets like Guru, Sukra, Shubha Buda and Poorna Chandra are productive of much strength and favourable results. The rest are evil planets and when they are aspecting they produce weakness or debility.

सौम्यायनेत्वातेबलीदि[illegible]धिनाथ
श्चन्द्रस्तदन्यसमयेबल[illegible]र्णतावान्।
वक्रान्विताःक्षितेस्तादि[illegible]स्ताः
युद्धेजयीघनपदिग्गतिकान्ति[illegible]क्तः ॥ ११७ ॥

STANZA 117.

The Sun is strong in the **Ootarayana,** *the Moon is strong in the Dakshinayana. Mars and other planets are strong when they have Vakra. If any of the five planets, Kuja, Buda, Guru, Sukra and Sani is successul in the planetary fight, and occupies the Northern half of the celestial globe, he will be strong.*

NOTES.

Three important facts have been detailed in this stanza. There are two *Ayanas* or halves of the year. Oottarayan commences from the month of Makara, and continues through Koombha, Meena, Mesha, Vrishabha and Mithuna. During these months the Sun is powerful and occupies a northerly direction. The Dakshinayana extends over Kataka, Simha, Kanya, Thula, Vrischika and

Dhanus. Here the Sun has a Southerly direction and the Moon is said to be powerful during this *Ayana*. Planets have various rates of movements. They go first forwards and have a normal movement. Then by some invisible forces called Seegrocha, Mandocha and Patha, they are dragged backwards and forwards. These complicate the movements of planets and make their calculations by no means very easy.

Planets turn back or get into what is called *Vakra gati* or retrograde. After going for sometime in this direction they again turn towards their normal direction and are then said to be in their *Ruju gati*. Then they get into an accelerated movement to make up the time lost by their retrogrades and get into what is called *Athichara gati* or acceleration. Retrograde planets are strong. Acceleration makes them weak. Planets begin to fight when they are in conjunction with Mars. This is well explained in Brihatjataka Chap. II. If the planet wins in the fight and occupies the Northern half of the globe, it gets peculiar strength. These sources of strength are called *Chasta Bala* or strength from doing work.

मन्दारसौम्यगुरुशुक्रशशांकसूर्या
नैसर्गिकाख्यबलिनःखचराःक्रमेण ।
तत्स्थानदिक्कालदृगुक्तचेष्टा
नैसर्गिकंषड्बलमेवमुक्तम् ॥ ११८ ॥

STANZA 118.

Sani, Kuja, Buda, Guru, Sukra, Chandra and Ravi, are respectively stronger than each other. This is their Nisargikabala. Shadbalas are (1) Stana Bala, (2) Digbala, (3) Kalabala, (4) Drigbala, (5) Chesta Bala and (6) Nisargikabala.

NOTES.

In the above 3 or 4 stanzas the author has attempted to show clearly which are the 6 principal sources of strength to each of the planets. He has already shown the various Vergas which furnish

strength or weakness to the planets, and after detailing a large number of preliminary facts which every student in astrology ought to remember, he then gives the principal sources of strength called the *shadbalas*. *Nisargikabala* denotes the permanent strength of the respective planets.

Sani is the weakest of the lot. Next comes Kuja, next in order of strength is the planet Budha, we have then Guru, then comes Sukra, then Chandra and the strongest is the planet Ravi. *Varahamihira* and *Jaimini Maharishi* speak to the same facts and we have qoted their sutras in the astrological Magazine Vol. IV. to which our readers can advantageously refer for elaborate explanation. When an astrologer does not know how far the planets possess strength, his venturing into the fields of prediction would surely be attended by danger to the science and disgrace to himself. Where certain ingredients form necessary factors in the pronouncing of a judgment they ought to be carefully considered and weighed before attempts are made to pronounce the judgment. A rider who does not know the nature of the animal he rides, runs the danger of having a kick or a fall from the horse, and in a similar way one who does not know what he is talking about or doing is sure to get into an unpardonable confusion. This is the first and the most important chapter and the details herein given ought to be thoroughly mastered and be familiar to the student before he ventures to consult horoscopes and make predictions. A Judge ought to know the principles of law before he proceeds to try a case. The way in which a man brings to bear the electrical currents of his head—brain power—upon any branch of study has much to do with the success or failure of that particular subject. Astrology requires the best knowledge in its technicalities, as well as the greatest intelligence and the best personal experience. Where these are not present or are wanting in depth, attempts in the astrological predictions must be attended with certain failures.

॥ अथस्थानादिषड्बलानांपरिमाणविवेकः ॥

लग्नस्यवीर्यमधिपस्यबलं सर्वं
मुख्यावदान्ते कलयुग्विधवीर्यमेवम् ।
लग्नंनृभंचेद्बलमत्ररूपं
बलं चतुष्पादभमर्धमेव ॥११९॥

STANZA 119.

The **Shadbala** *of the Lagnadhipatti will be the strength of the Lagna. Where the Lagna happens to be a Nara Rasee, it gets the strength of one Rupa. Where it happens to be Chatushpada Rasee, it gets the strength of half a Rupa and where it chances to be a Kita Rasee, it does not share any strength at all.*

NOTES.

Lagna is the technical name given to the sign of the Zodiac in which a person is born. This is the groundwork for all astrological consultations and predictions. Hitherto the author gave the sources of the strength of the planets, but he said nothing about the *birth sign* (Lagna) itself. Now he says that Lagna derives strength of one Rupa when it is in Nara Rasee (Humansigns). If Lagna falls in a Chatushpada (quadruped sign) it derives only the strength of half a Rupa. This means that Chatushpada Lagnas are capable of absorbing half the strength of their lords. If the Lagna chances to be a Kita Rasee (Reptile sign) it absorbs all the strength of its lord and leaves none in return. (*Vide* notes to Stanza 61 *page* 59) See also Brihtjataka Chap. I. Stanza 17. Nara Rasees (Humansigns) are Mithuna, Kanya, Thula, Kumbha and the first half of Dhanas. Chatushpada rasees (Quadruped signs) are Mesha, Vrishabha, Simha, the 2nd half of Dhanas, and the first half of Makara. Kita Rasee (Reptile sign) means Vrischika.

चेत्कीटलग्नंकिमपीहनास्ति
स्फुटंविलग्नस्यबलंतदाहुः ।
सार्धानिषट्तीक्ष्णकरोबलीयान्
चंद्रस्तुषट्पंचवसुंधराजः ॥ १२० ॥

सप्तेंदुरद्रविवद्बुरुस्यात्
सार्धानिपंचाथसितोबलीस्यात् ।
मंदस्तुपंचैवतुषड्बलानां
संयोगएवापरधान्यधास्युः ॥ १२१ ॥

रूपत्रयंबलमुशंत्यथपादहीनं
स्थानेतुदिग्बलमथांघ्रिविहीनरूपम् ।
ऋत्वंशहीनबलमत्रतुचेष्टिताख्य
मष्टांशहीनयुगमेवतुकालवीर्यं ॥ १२२ ॥

पूर्णाबलैराविशशांकसुतामरेज्याः
स्वार्धंबलंत्वयनजंहिपृथग्विभागे ।
रसांशहीनंदिशिवीर्यमाहुः
स्थानेतुपादाधिकयुग्मरूपम् ॥ १२३ ॥

कालेबलंत्रयंशाविहीनयुग्म
मर्धंभवेच्चेष्टितवीर्यमेव ।
त्रयंशोनमेकंत्वयनंबलंस्या
त्सीतांशुदेवेंद्रसपत्नगुर्वोः ॥ १२४ ॥

चेष्टाबलंत्रयंशकेनमेकं
साम्बंशबलंसप्तबलंस्यात् ।
दिश्यर्धरूपंबलमायनन्
त्र्यंशंभवेत्स्थानिकधर्मयुग्मम् ॥ १२५ ॥

STANZAS 120, 121, 122, 123, 124 & 125.

The Sun becomes pewerful in Shadbala by getting **6 Rupas** *and* **30 Virupas.** *The Moon by* **6 Rupas,** *Mars by 5, Mercury by 7, Jupiter by 6 Rupas & 30 Virupas. Venus by 5 Rupas and 30 Virupas and Saturn by 5 Rupas. Any power under the above mentioned figure will not give the planets* **purna** *(full) Shadbalas. In* **Sthanabala** *these must be* $2\frac{3}{4}$ *or 3 Rupas for the planets. In* **Digbala** *there must be 3/4 of a Rupa. In* **Chasta** *the planets must have 50 Virupas.*

In **Kalabala** *one* **Rupa, 52 Virupas and 30 Paras** *will give Purnabala to Ravi, Buda and Guru provided, the above three planets have got* **30 Virupas** *from their* **Ayanabala.** *Chandra and Sukra must have* **50 Virupas** *for Digbala. 2 Rupas and 15 Virupas for* **Sthanabala,** *1 Rupa and 40 Virupas for* **Kalabala** *and 30 Virupas for* **Chastabala,** *40 Virupas for* **Ayanabala.** *When they possess the above said Rupas and Virupas they become fully strong. Kuja and Sani must have* **40 Virupas** *for* **Chastabala,** *one* **Rupa, 7 Virupas** *and* **30 Paras** *for* **Kalabala, 30 Virupas** *for* **Digbala, 20 Virupas** *for* **Ayanabala,** *2 Rupas and* **30 Virupas** *for* **Sthanabala.** *When they possess the above figures they become. possessed of* **Purnabala.**

NOTES.

The author has introduced *Rupas, Virupas, Paras* and *Suras.* The readers might advantageously refer to the works of Sripathi, Khacharadarpana, Grahalaghava, Siddanta Siromoni, Aryabattiam and lastly but not with least advantage to the most wonderful work the Suryasiddhanta for the Shadbala Sadhana of planets or finding out the 6 sources of strength which have been detailed above.

60 Suras make one Para
60 Paras „ „ Virupa
60 Virupas „ „ Rupa

Thus one Rupa equals 60 × 60 × 60 = 2,16,000 Suras. It clearly shows that the huge intellects of the Aryan literary giants grasped the minute divisions of time with a wonderful facility for which we find no parallel in the divisions of modern time. As I intend treating the mathematical portion or Siddanta Bhaga of astrology in the appendix to this work I shall not repeat the calculations here. In all calculations to find out the exact positions of the planets, a great mathematical familiarity becomes an indispensable necessity. One who does not learn how to fix the planets in their rasees and the 16 Vergas or minute divisions of those rasees, could hardly be called an astrologer and his calculations by rough or rude methods will not enable him to find out the exact source of strength which the planets derive from the occupation of these divisions. Therefore no predictive anxiety should be entertained by any student or reader of astrology before he is thoroughly acquainted with the mathematical portion. This applies to all with a few exceptions. There are two methods of calculation and prediction. One is the well known system of deduction. The other is the much coveted but very rare method of *induction*. The latter is possessed by a few blessed mortals who can, without resorting to these elaborate mathematical calculations, fix correctly the planetary positions by looking at the person of the native, but such power is the possession of only a few men of genius and originality who occasionally grace this world with their presence. In *deduction* the mind has to pass through all the gradations of recorded knowledge bequeathed to us by the ancient astronomers but in induction, the person strikes out a path for himself through the intensity of his intellectual reach which others have only to follow in wonder.

दिनेशपुत्रस्यवसुन्धरायाः सूनोःक्रमाद्वीर्यमुदाहरंति ।

॥ फलपरिमाणविवेकः ॥

आराहवीर्याप्रभवंतिभाव सम्मानपर्यंतमथोक्तास्युः॥१२६॥

स्वोच्चेसुहृत्क्षेत्रगतोग्रहेंद्रः
षड्भिर्बलैर्मुख्यबलान्वितोपि।
संधिस्थितस्संधिफलप्रदःस्या
देवंविचिंत्याथवदेद्विपाके॥१२७॥

STANZAS 126 & 127

The author now proceeds to give the extent of Phalam result) which planets are capable of producing. The planets have **Aroha** *and* **Avaroha** *dasas. Their exaltation and occupation of friendly houses are matters of great consequence. Planets in Sandhi Sthanas are practically powerless and influence very little for good. If there is any doubt regarding the birth Lagna of a person it has to be determined with reference to the Prana Rasi or Mandi and their Thrikonas.*

NOTES.

These are important stanzas. Two facts are prominently brought to the notice of the readers. (1) The extent of the *Phalam* or results good or bad which may be expected from the planets in their periods and subperiods (2) the determination of the Lagna or birth sign of the Zodiac when it is called into question, or when there are difficulties about its being correctly fixed. All planets have two states which are (1) ascending and (2) descending. The first is technically called Aroha Dasa, and the second is called Avaroha. In music *Arohana* and *Avarohana* or rising to higher pitches and falling to lower ones are well known. All other inter-

mediate states are only fractions of these in strength. I shall explain more clearly what the author here means. After the planets are correctly placed in their respective places at the time of birth by grahasputa calculations, take any one of the planets. In the notes to previous slokas I have shown which are the degrees of deep exaltations for the planets and their corresponding debilitations. It has also been shown, which degrees constitute Moolathrikonas, Swakshatras and Swochas. Take a planet in the deepest exaltation. Ravi is in his *Paramocha* (highest exaltation) in the 10 th degree of Mesha. It is shown that in the 180th degree from there or in the 10th degree of Thula, he becomes *Parama Neecha* (greatest humiliation). Again from *Parama Neecha* to *Paramocha* he is separated by 180 degrees. When Ravi gets the highest power in the 10th degree of Mesha he reaches, as it were, the summit of his power and glory and cannot go any higher; and thenceforwards he begins to lose his power gradually until he becomes the most powerless in the 10th degree of Thula. This movement of Ravi from Mesha to Thula is called *Avaroha* or descending order of motion. Every day he loses a degree of his power and when he reaches 180 degrees or the 10th degree in Thula he becomes perfectly powerless. But when he begins to move from the 10th degree of Thula towards his house of exaltation in Mesha his movement is characterised *as Aroha* or ascending motion. He begins to gain power every day until he reaches the zenith of his strength in the 10th degree of Mesha. Take the Moon for example. On the New Moon day he is practically lustreless and for 15 days afterwards he gains every day one *Kala* or one degree strength until on the Full Moon day, he cammands all the glory which is credited to Poorna Chandra. Here he is said to possess Shodasa *Kalas* or 16 parts of light. Then again a reverse phenomenon happens. The Moon begins to lose one *Kala* every day, grows less and less bright until at last he does not appear at all in the horizon on account of the want of light from the solar disk. All other planets have similar phases of gaining and losing their splendour and we can

even see them with our naked eyes provided we have a strong vision and stronger patience to watch the heavens from day to day. Jupiter has exaltation in Cancer and appears there as a planet of the brightest yellow color and thence he begins to lose brightness gradually until he becomes weakest in Capricorn where he seems a dull, yellowish planet. Then again he moves on gathering glory until he reaches his Zenith in Cancer. Mars is quite the reverse of Jupiter.

In Cancer he is most powerless and his globe appears pale dull red. He gains glory from Cancer to Capricorn and in the latter sign he appears to the naked eye as a bright red planet and in his full splendour. Mercury is not visible to ordinary vision on account of his nearness to the solar body, and when seen through a telescope be appears brightest green in Virgo and with dull pale greenish color in Pisces. Venus appears quite the reverse of Mercury. He is weakest in Virgo and strongest in Pisces and appears as a pale silvery planet where he resembles almost a little Moon. Saturn although darkblue, appears brightest in Thula and most powerless in Mesha. All these facts are demonstrable to our naked eyes and we need not have recourse to costly or complicated instruments. When a planet begins to move from his place of deepest exaltation, he takes a downward movement and loses brilliancy day after day. This is called his Avaroha Dasa, and the greater the distance from his place of exaltation, the greater is his weakness in point of brilliancy and production of favourable results. When planets are in Sandhies or junctions of time where they may be said to be neither here nor there, their powers seem to be perfectly neutralised and they give no favourable results. Taking the Sun in 30 degrees after the 10th from Mesha, we shall see what power he gets. He is in his Avaroha or descending Dasa. If his power is represented by 180 degrees in the 10th division of Mesha it is represented as Zero in the 10th degree of Thula. Therefore by the application of simple rule of three, we can find out what degree of strength the Sun has after he moves 30 degrees from Mesha. He has moved 30 degrees towards his declining course and therefore in

the 30th degree after Mesha, his power has to be estimated at only 150 degrees or 180—30 degrees. He loses 180 degrees in 180 days, therefore how much does he lose in 30 degrees or days? The figures are so simple that I need not waste the time of my readers by working out this question. In the case of other planets the figures are not so simple and the calculations have to be carefully made. Aroha Dasa always produces greater good than Avarohia.

Now we come to another most important point, that of fixing the Lagna of the person when there are doubts about it.

The author throws some valuable hints which many be of great practical value. After getting the time of birth as correctly as possible, the astrologers are recommended to make *Lagna sphutam*. By this means they will be able to correctly find out in what sign of the Zodiac the time of birth falls in. Where persons are generally born in the middle of Lagnas and the time of birth is fairly recorded there are no difficulties in fixing the Lagna although there may be doubts and difficulties in fixing the minute *amsas* recommended by the author. But where the time happens to be between the last amsa of any sign and the first of the next rasee doubts arise as regards the foretelling of the person's characteristics and here there is absolutely no help unless the astrologer is a great adept and has long personal experience by which he can fix the amsas and Lagnas with reference to the complexion, stature and characteristics of the person. This would be begging the question. Lagna and Graha sphutas should enable the students to fix the Lagnas and where these create doubts his progress is materially obstructed. If he is a man of large attainments and experience he does not much care for these details as he goes altogether on induction.

Lagna has to be definitely fixed both with reference to birth and also with reference to queries. Find out Chandra and Mandi at the time of query about the doubtful Lagna, and fix it as that of the fifth or ninth from the position of Mandi or that of Prana

Rasee or Moon. The query reveals say Mandi in Kataka and Chandra in Mesha. As per explanation given by the author the birth Lagna of the person must be either the 5th or 9th from Mandi *i.e.*, Scorpio or Pisces or the 5th from Chandra *namely* Leo or Sagittarius. If the doubt was between Thula and Vrischika or between Kumbha and Meena

	Moon.		
	Question Lagna Kundali.		Mandi.

by the above rule we may fix it in Vrischika or Meena. But suppose the doubt is between Vrischika and Dhanas and Meena and Mesha. In these cases no amount of advice could help a man—who has not high intelligence and vast personal experience—in fixing these doubtful Lagnas and the student must shift for himself as best as he could. In the next Sloka the author tries to give further hints as regards the fixing of these Lagnas which are very valuable.

॥ अथसन्धिलग्ननिर्णयः ॥

प्राणत्रिकोणेप्रवदंतिलग्नं
तदेवमाद्यन्वितराशिकोणे ।
माद्यंशकात्कोणगतंविलग्नं
तदंशकामस्थितराशिकोणे ॥ १२८ ॥

शशांकसंयुक्तभकोणराशौ
तदंशकात्तद्दशमोदकोणभेवा ।
प्रश्नेपितज्ञन्मसमानकाले
लग्नस्यनिश्चायकमत्रतद्ज्ञाः ॥ १२९ ॥

Stanzas 128 and 129.

In doubtful cases of Lagna, fix the 5th, or 9th house from the Navamsa which is occupied by Mandi, or the 5th or the 9th house from the 7th to the amsa occupied by Mandi, or the 5th or 9th from the house occupied by Chandra or the 9th or 5th houses from the 7th house to the amsa occupied by Chandra. This may be done either for the **time** *of birth or for the* **time** *of* **Prasna** (*query*).

NOTES.

These slokas are difficult to translate from their brevity and multifarious interpretations which may be offered to them. Take a kundali, suppose there is any doubt about Vrishabha or Mesha being the Lagna. The *Lagna* must be the 5th or 9th from Chandra or Mandi; now the 5th and 9th from Mandi are Virgo and Capricorn and 5th and 9th from Chandra are Simha and Dhanas. All of these therefore cannot be *Lagnas*. Going to the Navamsa, the 5th and 9th from Mandi again happen to be the same as in Rasee and they are not Lagnas. Take the 7th from Mandi, it is Vrischika. The 5th from this Meeua, or 9th from this Kataka cannot be Lagnas. From Mandi therefore we have failed to get any satisfactory solution either in the Rasee or Navamsa diagrams. Taking Chandra in the Navamsa, we see him occupying Kanya, 5th from him is Capricornus and it is not Lagna but the 9th from him is Vrishabha which is the Lagna of the person. These therefore have to be carefully

<table>
<tr><td></td><td colspan="2">Moon
Rahu
Mandi
Lagna</td><td>Sani</td></tr>
<tr><td>Ravi
Buda
Guru</td><td colspan="2" rowspan="2">Rasee
Janma
Kundali
Born in 1856</td><td rowspan="2"></td></tr>
<tr><td></td><td></td></tr>
<tr><td>Sukra</td><td></td><td>Kuja
Kethu</td><td></td></tr>
</table>

<table>
<tr><td></td><td>Lagna
Guru</td><td>Rahu
Mandi</td><td></td></tr>
<tr><td></td><td colspan="2" rowspan="2">Amsa
Kundali</td><td rowspan="2"></td></tr>
<tr><td></td><td></td></tr>
<tr><td>Buda</td><td>Kethu</td><td>Ravi
Sani
Sukra
Kuja</td><td>Chan-
dra</td></tr>
</table>

tested only in cases where there is any doubt as regards the correct Lagna. But where there is not the slightest doubt about the Lagna there is no sense in applying these tests: Medicines are recommended only when a person is suffering from some complaints. When there is no disorder, the application of medicine means the creation of complications. In the same manner if these rules are applied to Lagnas which are not doubted they may create so many doubts and difficulties instead of being helps to the *finding* of the correct Lagnas. Another and the better test is the analyses of a person's characteristics and surroundings in the light of formulas laid down by astrologers which are warranted by the combination of planets which obtain at the alleged time of birth. If the results agree with the experiences of the *native* we may proceed at once to fix that as the Lagna, which gives us the largest number of correct predictions. These tests may be applied both for time of birth as well as to the time of query (Prasna). These are very important points which have to be carefully borne in mind and their utility cannot be too much valued in the determination of doubtful Lagnas. Sphutas give correct Lagnas or their divisions when the time is granted very correctly, but they do not help us in finding out which is the correct Lagna of birth. In the majority of cases the correct time is not forthcoming. The medical man fails to correctly diagnose the disease although the patient is before time and he can be questioned on his health. Much more difficult will it be for an astrologer to judge of an event which took place in a private compartment years ago and about which there is no further evidence to clear any doubts. Mandi occupies *Vrishabhamsa* and the 5th and 9th from it therefore are again Kanya and Makara, or take the 7th from Mandi in Navamsa. That will be Scorpio, and the 5th and 9th from that seventh will be Pisces and Cancer. None of these therefore are the Lagnas. If we take Chandra in the Amsa he is placed in Kanya. The fifth and ninth houses from him are Capricorn and Taurus, and the Lagna therefore has to be placed in Taurus and not in Aries. We may also take the 7th from Chandra in the Amsa, and it is

Meena. The 5th and 9th from Meena are Kataka and Vrischika. They are not Lagnas. We have to take into consideration only such Lagnas as are| likely to come up at the time about which there is doubt and in which a person is alleged to have been born. Here the Lagna may be searched either from Mandi or from Chandra, 5th and 9th houses from them or the 5th and 9th houses from the 7th house where they are placed in the *Navamsa*. There are many astrologers who start at once to make predictions from simply looking at the Rasee Kundali. How futile such attempts at success will be can be seen from the importance attached in astrological works to the divisions of the houses and the occupataions of plantes in them. The astrologer cannot be too careful in determining the correct Lagna in whose light the whole history of the *native* might be safely predicted. Here therefore, these hints are of the greatest value. Two and two will make four and this is correct mathematics. But we have to determine first whether it is two and two or whether it is two and *three*. If it is two and two there is no doubt of their making four by whomsoever it is worked but if it is found to be two and three where is the justification for totalling them up into *four* and predicting on the wrong results thus obtained? These aim at the very foundation of the horoscope and therefore ought to be carefully analysed and remembered.

तयोर्बलेनापिविकल्पमाहुःलग्नाजयोरित्थमुदाहरान्ति ।
लग्नेबलेमान्दिवशाद्विलग्नं चंद्रेबलेचन्द्रवशाद्विलग्नं ॥
ओजेतदंशेपुरुषस्यजन्मलग्नेस्त्रियस्ताद्विपरीतभागे॥ १३०॥

STANZA 130.

If the prasna Lagna is strong, then the birth Lagna has to be determined with reference to the position of Mandi. If the Moon

is strong at the question time then the birth Lagna has to be determined with reference to the position of the Moon. If the **Prasna Navamsa** *falls in oja (odd) signs then the birth of a male must be predicted; if the* **Pransa Navamsa** *falls in yoogma (even) signs the birth of a female must be predicted.*

NOTES.

The learned Venkatasa Daivagnya has taken special care to bring to the notice of his readers the importance which has to be attached to the *Prasna* Lagna. The birth of a person takes place under a combination of previous forces some of which are known to us (*Drusta*-seen) and many of which are not seen by us. (*Adrusta*-unseen). He seems to plead, that if a birth is really the *resultant* of previous *forces*, working in their own way, may we not consistently say that a *Prasna* or that which comes out of a person's mind freely and produced by previous forces also—(query) must equally be the resultant of those same *forces* working in the *Adrusta* plane? Man is born without knowing how he is born, and he appears on the plane of this world as the resultant of various forces working in a mysterious way, and thoughts arise in his mind at different stages of his existence for which he has to search for causes in the same *Adrusta* plane. The promptings of his mind therefore are rightly attributed to the higher powers, coming through the planetary spheres from his previous karma and working in their own systematic and unknown ways. Many *Nustajatakas* prepared by me on these principles have been wonderfully verified and I myself was often struck with the correctness of my predictions based entirely on calculations made in the light of these astrological principles enunciated so particularly and elaborately by the eminent astrologers of ancient India. Any body who wishes to learn these principles of astrology can come over to me and spend a few days with me to learn them or communicate with me on the subject. I shall always be willing to help persons in this direction. Where the time of question is calculated and the planets are correctly fixed find out whether Mandi is stronger or Chandra. If Mandi is the stronger of the two, then the Lagna

has to be found with reference to him. If Chandra is the stronger of the two then the above test recommended by the author has to be applied from the position of Chandra himself. If the Navamsa of the question time falls in an odd sign then the birth of a male must be predicted. If the Navamsa of question time falls in an even sign the birth of a female must be conjectured. These are collateral tests which would also help the student in fixing the correct time of birth. For an explanation of odd and even signs see notes to stanza 16 on *P.* 24.

॥ अथपाचकबोधककारकवेधकसंज्ञानाह ॥

क्रमाद्ग्रहाःपाचकबोधकश्च सकारकोवेधकसंज्ञकस्तु।
मन्दारजीवामरशत्रुपूज्या ऽशुक्रारसूर्यात्मजवासरेशाः॥ १३१
रवींदुसूर्यात्मजचंद्रपुत्राऽशशांकजीवास्फुजितावनेयाः।
सूर्यात्मजारेंदुदिनाधिनाथास्सौम्यार्कदेवेज्यादिनेशपुत्राः॥ १३२
शुक्रेंदुदेवेज्यधरासुतास्तु
भवन्तितत्पाकमुखाग्रहेंद्राः।
स्थानानिवक्ष्येक्रमशोग्रहाणां
षट्सप्तधर्मायगताःक्रमेण ॥ १३३ ॥
भानोऽशशांकात्मजभाग्यलाभ
युक्तास्तृतीयेथधरासुतस्य।
धनारिलाभांत्यगताजसूनो
र्द्वितीयबंध्वात्मजसोदराश्च ॥ १३४॥

पुरोस्तुष्टाष्टसप्तारिपफा
श्च क्रान्नारिव्ययबन्धुयुक्ताः।
तृतीयलाभारिकळत्रगास्तु
दिनेशसूनोःफळदन्तितक्ष्च॥ ॥ १३५॥

STANZAS 131, 132, 133, 134 & 135.

I shall now speak of Pachaka, Bodhaka, Karaka and Vedhaka Soungnyas (technicalities).

The following planets are Pachaka, Bodhaka, Karaka, and Vedhaka respectively to the planets named below.

To the Sun—Saturn, Mars, Jupiter and Venus—
To the Moon—Venus, Mars, Saturn and the Sun—
To Mars—the Sun, Moon, Saturn and Mercury—
To Mercury—Moon, Jupiter, Venus and Mars—
To Jupiter—Saturn, Mars, Moon and the Sun—
To Venus—Mercury, the Sun, Jupiter and Saturn—
To Saturn—Venus, the Moon, Jupiter and Mars—

I shall now give the positions of planets from the particular planet, to whom they become Pachaka, Bodhaka, Karaka and Vedhaka. If Sani occupies 6th from Ravi he becomes Pachaka. Kuja in the 7th from Ravi becomes Bodhaka. Guru in the 9th becomes Karaka. Sukra in the 11th becomes Vedhaka.

Venus in the 5th, Mars in the 9th, Saturn in the 11th, and the Sun in the 3rd from the Moon—

The Sun in the 2nd, Moon in the 6th, Saturn in the 11th and Mercury in the 12th from Mars—

Chandra in the 2nd, Guru in the 4th, Sukra in the 5th and Kuja in the 5th from Buda—

Sani in the 6th, Kuja in the 8th, Chandra in the 7th and Ravi in the 12th from Guru—

Buda in the 2nd, Ravi in the 6th, Guru in the 12th and Sani in the 4th from Sukra—

Sukra in the 3rd, Chandra in the 11th, Guru in the 6th, and Kuja in the 7th from Sani—respectively become, Pachaka, Bodhaka, Karaka and Vedhaka planets.

NOTES.

The above according to the author are some of the technicalities by which he is trying to show other sources of strength and weakness which planets will have by virtue of their relative positions at the time of birth or question. In the following stanzas, the results of such positions are clearly explained. In some cases enmity works good; in some cases friendship results in good. All these are clearly pointed out. Venus in the 5th from the Moon, the Sun in the 2nd from Mars, the Moon in the 2nd from Mercury, Saturn in the 6th from Jupiter, Mercury in the 2nd from Venus, and Venus in the 3rd from Saturn, become their *Pachakagrahas*. Mars in the 9th from the Moon, Moon in the 6th from Mars, Jupiter in the 4th from Mercury, Mars in the 8th from Jupiter the Sun in the 6th from Venus, and the Moon in the 11th from Saturn become respectively their Bodhaka planets. Similarly consult for the rest of the planets.

शत्रुर्दिनेशस्यतुपाचकःस्यात्
मित्राणिशेषाश्चशशिनस्तुवैरी ।
तथैवभौमस्यतुवेधकश्च
शत्रुर्बुधस्यात्मकरोगुरोस्तु ॥१३६ ॥

पाकग्रहोवेधकसंज्ञितश्च शत्रुर्भवेदास्फुजितश्चवैरी।
सकारकोवेधकसंज्ञतश्चशनेस्तुतत्कारकखेचरोरिः॥१३७॥

STANZAS 136 & 137.

The Pachaka planet becomes enemy to Ravi and Chandra. The rest become friends. The Vedhaka planet becomes enemy to Kuja and the rest are friends. The Bodhaka planet becomes enemy to Budha, the rest are friends. The pachaka and the Vedhaka planets become enemies to Guru, the other two are friends. The Karaka and Vedhaka planets become enemies to Sukra and the rest are friends. The Karaka becomes enemy to Sani and the other three are his friends.

NOTES.

When Sani occupies the 6th from Ravi he becomes Pachaka, and as such he will be considered as an enemy of Ravi in addition to his being a Nisargika Shatru (permanent foe). Sukra in the 5th from Chandra becomes Pachaka and he will be classed as a foe. Buda in the 12th from Kuja is his Vedhaka and he becomes an enemy. Guru in the 4th from Buda becomes his Bodhaka and he becomes a foe. Kuja in the 6th and Ravi in the 12th from Guru become his Pachaka and Vedhaka planets respectively and they become his foes. Guru in the 12th and Sani in the 4th from Sukra become his Karaka and Vedhaka planets and are declared his enemies. Guru in the 6th from Sani becomes his Karaka and thus will be classed as an enemy. These denote the various sources of strength on considerations of which predictions of good and bad have to be based.

॥ पाचकयोगफलम् ॥

मृष्टान्नपानांबरभूषणाप्तिं
राज्यार्धभूलाभमतीवसौख्यम्।
धैर्यंमहोत्साहमतीवशक्तिं
कुर्याद्ग्रहाःपाचकसंज्ञकोयं ॥१३८॥

मित्रेयथान्यायफलंतदन्ये ग्रहेतदन्यत्फलमातनोति ।

॥ बोधकसंज्ञायोगफलमाह ॥

समग्रराज्यंबहुराजपूजां विद्याविनोदांकितगद्यपद्यम् ॥१३९॥

STANZAS 138 & 139.

The planet which becomes Pachaka, confers upon the native excellent food, good cows milk, valuable clothes and ornaments, power, wealth and lands, much happiness, courage, hopefulness, great energy, and success. If the Pachaka planet becomes a friend the above results are to be expected. If he becomes an enemy, losses and troubles from these sources will mark the track of the Pachaka planet. If the planet becomes Bodhaka he will give great gain and power, much respect among the ruling classes, high education, wit and humour, reputation, religiousness and general happiness.

NOTES.

The author has already explained in the previous stanzas, which planets become Pachakas, which are Bodhakas, which are Karakas and which are Vedhakas. He has also shown that Pachakas become friends and foes as well as other planets, some give good as friends and some give good as enemies. All these have been carefully detailed. After marking the planets at the time of birth, find out their relative positions with reference to each other and see who become Pachakas, who are Bodhakas, who are Karakas and who are Vedhakas. Having found out these *technicalities*, as the author calls them, then predict the results such as have been explained here by him. The full signification of a *Pachaka* can never be expected unless the planet who becomes *Pachaka* is otherwise fully free from the several influences to which he is subjected in the ordinary course of planetary movements. This point of giving each planet its due influence, and not more, has often been touched upon in these notes, and has to be specially remembered by the readers of this work in their ventures to make predictions.

यशस्तपःप्राप्तिमतीवभाग्यं
कुर्याद्ग्रहोबोधकसंज्ञितोयम् ।
ग्रहेचतस्मिन्नसफलंवदंति
मित्रेविपर्यासफलंतदन्ये ॥१४०॥

॥ अथ कारकसंज्ञाफलमाह ॥

भाग्यंक्वचित् क्षीणफलंक्वचिच्च
दारार्थबंध्वात्मजरोगपीडाम् ।
चोराग्निपीडांकलहंजनैश्च
सकारकोमित्रसमोयदिस्यात् ॥ १४१ ॥

STANZAS 140 & 141.

If the Bodhaka planet is a friend he produces the above good results. If otherwise the results will be the reverse of what has been foretold of him. The Karaka planet produces wealth and poverty alternately. It gives disease and trouble to wife, children, and relations and unhappiness in monetary affairs. If the Karaka planet becomes a friend, he produces trouble through thieves, fire, and low classes of people. If he becomes an enemy he gives the reverse results or happiness and success.

NOTES.

I pointed out already that when planets possess these technical positions, they give good and bad. Friendship in some cases produces good, while enmity in others produces good. Negatives produce positive and positives produce negative. If Sani wants to do evil and he is strongly opposed by the rays of the Sun, who also wants to do evil what would be the result? The rays of the two planets oppose each other, and are neutralised. The result, happily for the native, will be the averting of evil from both planets, for both evil influences are opposed to each other and are negatived, and as a matter of fact, when evil does not happen, good must come out.

सकारकोवैरिसमोनतत्तु
वदन्तिदैवोऽस्यबलंविशेषात् ।

॥ वेधकसंज्ञायोगफलमाह ॥

चोराग्निशत्रुक्षितिपालसंघै
रतीवदुःखंस्वपदच्युतिंच ॥ १४२ ॥
निर्देशयेद्वेधकसंज्ञकंच
वदेद्विहेतत्फलमन्यथाख्यात् ।

STANZA 142.

I now speak about the Vedhaka planet. Vedhaka planet produces, danger from thieves, fire, enemies and rulers, travelling in foreign countries, and loss of wealth and happiness when it is friendly. When it is unfriendly the reverse results are to be predicted i.e. the man will have success, much respect and happiness.

NOTES.

This illustrates the principle explained in the above stanza. The first half of this stanza refers to the reverse results of Karaka planets whose significations have been explained in the notes to the above stanzas.

॥ अथ समष्ट्याशुभाशुभफलनिर्णयः ॥

पाकेशात्सुषिरांत्यशत्रुभवनेयुक्तोपहारेश्वर
रन्ध्रस्थोर्वतीहलाभभवनेस्वाच्चात्मजेवंशभो
भाग्येवादशगेऽस्तसंस्थितएवारन्ध्रेऽष्टमेनाख्यग्र
रन्ध्रस्थालयसंस्थितेचरशुभदःप्रोक्तोग्रहाणांक्रमः १४३ ॥

STANZA 143.

I shall now explain the general results. The planets who are in the 12th, 6th and 8th houses from the Dasanatha are his enemies. Planets in the 11th, in the house of exaltation of the Dasanatha, in the 5th, 4th, 9th and 10th from the Dasanatha are favourable. Favourable planets give good and unfavourable planets give bad during such Dasas and Bhuktics.

NOTES.

This is a general stanza to enable the reader to find out what results the lords of Bhukties will produce on the native's life during such periods. Dasanatha means lord of the general period. Bhuktinatha means the lord of the sub-period. In the calculations of astrology, lords of 6th, 8th and 12th and planets occupying those unfavourable houses are always bad and evil results will be produced. These houses are technically called Dusta Stanas or Doosthanas. But when planets are found in 3rd, 4th, 5th, 9th, 10th and 11th houses from each other or from the Lagna they produce good. The author here refers only to the positions of planets with reference to each other at the time of birth and Dasa and not with reference to the Lagna. Take an illustration. The planets are peculiarly situated. In the Dasa of Sani, Ravi and Chandra produce evil, because the Dasanatha Sani stands in the 12th house from them.

Lagna	Sani Buda	Ravi Chandra	Sukra Rahu
	Zodiac 48 years old		Kuja
Kethu		Guru	

They stand to him in the 2nd which also is bad. Take the Dasa of Ravi or Chandra and the Bhukti of Guru. Guru stands to them in the 6th house and he is bad and they stand to Guru in the 8th which also is bad. This is called Shasta and Astama or 6th and 8th houses from each other. If on the other hand we take Sukra and Rahu's Bhukties in Sani or Buda Dasas, they stand to each other in the 3rd and 11th houses respectively and they become

friends and produce good. These are some of the sources of strength and weakness which have also to be taken into consideration in determining favourable and unfavourable results produced by the planetary combinations and positions at the time of birth.

पाकक्रियादिसहितद्युचरस्तुशत्रुः
स्यात्स्थानतोतिशुभदस्त्वतिशोभनाख्यः।
स्थानानुरूपफलमत्रविचिंत्यमार्गं
ज्ञात्वावदंति मुनयोजगतांहितायसिद्धये ॥ १४४॥

STANZA 144.

When the above described Pachaka planets become enemies and occupy favourable places just described in stanza 143, they become extremely powerful and produce much good. These minute details must be well known and the Great Munis propounded all these astrological principles for the edification of the world.

NOTES.

It has been all along described that when a planet gains power from various sources, it becomes stronger to produce good or evil than the planet which is powerful in some cases and powerless in others. This is perfectly natural. When a planet gains strength in 10 sources in ten units and loses it in one source in one unit, it has to its credit 9 units of strength after deduction without any evil, and therefore it becomes extremely strong. But if it had 5 units of strength and five units of weakness it is really not capable of producing any perceptible results because the strength and the weakness cancel each other and the planet has none to its credit for good or evil. Its tendency, therefore, will be to produce faintly that which is indicated by its own good or evil nature. But if it has all the ten units of weakness without any points of strength to redeem it, it will certainly produce all the bad results in full which are indicated by an evil planet of the first water.

स्फुटग्रहान्लग्नमुखांश्चभावान्
ससन्धिकान्द्वक्सममशास्त्रसिद्धान् ।
संपाद्यपूर्वोक्तविचारसिद्ध
बलेनसं ादिफलंविमृग्यः ॥ १४५॥

STANZA 145.

Get the sphutas for all grahas according to the two methods of Drikshidda and Siddhantha, get all the calculations needed for the Bhavasandhies, carefully apply the details given in this chapter entitled Soumgyadhaya, and then say what each planet is worth, after knowing all the Balas of the planets.

NOTES.

The advice of the author is not too important and timely. It may safely be challenged that this sound advice of one of the greatest astrologers of the middle ages, has been most shamefully violated by the majority of the astrologers and hence the large percentage of failures witnessed in the predictions they make. Grammar, is needed to construct the language, but language also is absolutely needed to construct and express the grammar. One cannot exist without the help of the other. But there is some difference between the two. Language existed without grammar for a long time but in an imperfect state of development and wanted the grammar to improve it and to give it a further stimulus to its future progress. But grammar cannot exist without language, for it has to be expressed in the language over which it tries to command at a later stage. Siddhantha and joytisha are something like these. Astrology can exist without astronomy and did exist without it. The Solar, Lunar, Stellar and Zodiacal influences were felt, and their results were realised long before they were reduced to demonstrable calculations or astronomical methods. The intellect of man, the most wonderful phenomenon in the world—grasped various influences of the planets before the mathematical portion of astrology—called astronomy, came to perfect the judicial or the predictive portion. There can be no astronomy without the

planetary influences. The influences of planets form astrology while their calculations, and divisions and sub-divisions have given rise to the grand science of astronomy. This may be a little startling to the world but if they carefully think over the problem whether astrology or astronomy was the older of the two, they will see the soundness of my views in declaring that astrology had flourished long before astronomy came into vogue and obtained the credit which it is now keeping. There are now many joisis—astrologers and there are also many siddhanthees astronomers.—A happy combination of the two in one and the same individual is a rarity and we may count their names almost on our fingers' ends. While mathematics are absolutely necessary for all astrological calculations they deprive the possessor of that mathematical *ability* and acumen, the excellent judgment—power in prediction, which will be developed in a man, who has entirely devoted himself to the predictive portion of it and to the observation of men who are so many results of planetary influences. The best astronomers, as a class, are sorry predictors, while the best astrologers guess the combinations of planets, almost instinctively, at the time of birth of a person without even a pretence of making the elementary calculations.

To whom are we then to give the credit—whether to the good astrologers who are able to make great national and individual predictions which are verified at every turn or to the good mathematicians who have reduced the planetary influences into exact calculations, who know the correct movements of the planets, their eclipses, their combusts and their retrogrades and who have benefitted the nations by the splendid works they have composed ?

This is a physiologico-psychological question of great importance which involves a series of nice problems for solution.

Mathematics, and all such calculations based upon mathematics, make a man exact in reasoning, ready in perceiving objects and their correct positions and argue in a perfectly deductive and methodical way.

writers. The real genius deals with these problems in altogether a different way. To such men of genius these works give but very little help. In the appendix to this work I shall explain the mathematical portion of astrology. Siddhanta and Driggamitha vary in giving the positions of planets at any given time to some extent.

Madhyagrahas and Sputagrahas also differ. The Sayana and Nirayana systems have to be noted. After obtaining the Sputagrahas, the Bhavasandhis have to be attended to. Each *Bhava* or house of signification extends roughly over 30 degrees. Take an illustration.

	Moon 20° Rahu 7°	Birth 14°	Saturn 3°
Jupiter 24° Sun 3° Mercury 6°	Zodiac		
Venus 21°		Mars 3° Kethu 7°	

Here it will be seen that the relative distances of the various planets have to be found out by Sputas. Take birth which is 14° degrees in Taurus. The distance between the Moon and birth is 24 degrees. In making Bhavasnadhies we have to take 15 degrees on either side of a planet. This is its first Bhava and those planets which are within 15 degrees of it are really in the same house as the birth itself, although they may apparently occupy the second sign from it. Moon here is in the 12th Bhava and the person lost his mother at an early age. I am simply giving rough examples. There are differences even in Bhavasandhies among the astrological writers into which I need not enter here. Take Rahu. He is in the 7th degree in Mesha. There is therefore 37 degrees between Rahu and birth and although he appears in the 12th house he really is occupying the 11th which is good. I shall enter into these details later on in the appendix.

संज्ञाध्यायोवर्णितस्सर्वशास्त्रा
त्सारंबुध्वासर्वलोकोपकारः ।
यद्यत्सर्वं वेंकटेशेनबुध्वा
तत्तत्पाकेयोजयेत्तत्फलानि ॥ १४६ ॥
इतिश्री सर्वार्थचिंतामणौ
होराशास्त्रे संज्ञाध्यायःप्रथमः.

STANZA 146.

I have made this compilation after reading the whole of the astrological sciences and I have composed this for the benefit of the world. The details thus given by me—the learned Venkatasa—ought to be carefully remembered and applied to the planets in their respective Dasas and Bhukties.

NOTES.

The author does not pretend to be an original writer. He says plainly that he consulted, before the preparation of his great work, *Sarwasastrasaram*-or essence of the whole astrological science and picked up the most important to give a sound knowledge of the joitisshastra to the student. He does the work from no mercenary motive as he clearly says that he writes his book for *Locopakara* or for the benefit of the world. His Language is happy and he is conscious of his abilities as a great astrologer, and makes no concealment of his honest pride. He calls himself the *Learned* Venkataswara in almost every concluding stanza of each chapter of his beautiful work, and from the style, the manner of arrangement, the brevity of expression, the gradations he introduces in order to the perfect understanding of his excellent work, he cannot be any other than a profound sanskrit scholar, an extensive reader, a learned mathematician and one who was thoroughly acquainted with the vast astrological literature of his time—mathematical, horoscopic and horary. During the course of 146 stanzas he has condensed a

world of information which is very necessary in the field of astrological studies and predictions in this work. Without a mastery in this first chapter no satisfactory progress can ever be attained by the readers in the series of planetary combinations which he introduces to explain the 12 Zodiacal signs and their significations.

The best way I would recommend this study would be, that the readers ought to read this chapter as often as they can. Constant reading makes them familiar with the *essentials* explained in the 1st chapter. These details are useful in predicting the *phalam* (results) of the planets all through the future of the man. When Guru Dasa comes, what are we to expect? Guru governs various articles of necessity and luxury. When Jupiter is good he gives them well. When evil he breaks them or causes loss to them, or through them. The results of a good planet will be satisfactory and agreeable and the results of a bad planet may be, not only losses through articles which he would have given as a good one, but also misery which may arise through various other sources.

The sources of happiness and misery are carefully delineated and these—the author insists—must be well read,carefully digested, and clearly remembered by his students. Art helps nature to a very large extent but there must be *nature* to be helped by *art*. Man's psychology is a puzzling subject. Hardly two branches of knowledge develope equally well in a person. The constitution of the nervous matter in man is very peculiar and admits of only one sided development. Good astronomers are bad astrologers and good astrologers are bad astronomers. Mind cannot be measured by mathematics and it is *Mind* that produced mathematics and measures them. Although therefore mathematics are generally needed to give a fair knowledge in predictions, they are not indispensible for real greatness as a successful predictor. Each man should specially cultivate that which is most suited to his capacity and taste. I have seen a few astrologers who are most successful predictors of future events—national and individual. As soon as a question is broached before them, they find out the planeatry combinations by ordinary methods in a few minutes, and then make predictions which are verified by the happening of subsequent events in a

most remarkable manner. In the commencement of their studies they do not deduce results from calculations, but begin to predict by simple inductive methods.

Those possessed of this extraordinary power begin to argue the points in quite a different way. They say that the horoscope of any person presents a certain combination of planets. This combination produces a certain result. The result therefore must have had a particular combination. When the results are known can we not guess the combinations? A question is put to them. They say that the putting of the question by a person is the result of certain combination of planets in that man's horoscope, and when those combinations are known it is easy for them to know their subsequent movements by the results they produce. When planets stand in a particular position at the time of *birth* or at the time of *query*, they must necessarily go on combining in definite conjunctions. These combinations at the different epochs of a man's life readily suggest themselves to the inductive mind and it simply gives out the results as if it had them all in its mental grasp. Ordinary minds cannot understand the logic of this kind of reasoning. A man comes and asks an astrologer to tell him the phalam of his horoscope. At once the comprehensive mind of the astrologer grasps the exact combinations of planets which produced such personage. Having taken in this situation of the planets at the time of birth, the mind at once guesses the various phases of these planetary movements, and their periods, and sub-periods and begins to make predictions past, present and future with the same definiteness and ease. Mind's work is curious and the minds of these wonderful men take in these various combinations of planets and their results almost in the course of an incredibly short time. This really puzzles the ordinary systematic working man, because he has measured the extent of work that he has to do, to produce a certain result and finds it difficult to follow the rapid workings of an intellect possessed with sparks of real originality. The reasoning of the two are radically different. It is a remarkable fact in the history of the astrological literature that all the authors

who hail since the beginning of Kaliyuga (5000 years) are simply compilers and not original authors. They may be original—so far as the arrangement and treatment of the subject goes, but they never even pretended to introduce one fact in astronomy or astrology which was not touched by the earlier Rishis. Varahamihira, Bhattotphala, Bhaskaracharya, Aryabhatta, Vararuchi, Yavanacharya, Yavanaswara, Chanikya and other eminent mathematicians and astrologers, have paid the greatest honors in their works to the older Maharishis and followed them completely.

Siddhantha means *Truth* and 18 susiddhanthas have been named in the earlier works. Of the whole lot of these Siddhanthas, Surya Siddhantha stands most prominently and as a great authoratative work. Vysa flourished in the end of Dwapara and beginning of Kaliyuga, the era when the war of Mahabharata seems to have been waged. Among the Siddhantees or original writers he seems to have been the last and those who followed him were Tantraics or writers of inferior works which did not come up to the standard of the Siddhanta stamp.

Therefore all these second rate writers, whom we are admiring as men of great intellectual reach, have paid the highest respect to the original Rishis, and they did nothing more than simply collect such information as would suit the times they lived in and the tastes of the people to whom they had to address their works. Venkatasa is certainly one of this class, and falls even a little lower than those second rate men whom I have named above. He boldly says that he is a learned man, that he had read all the works on astrology available in his time, and that he composed the work with a view to benefit the world. He has unmistakably referred to the great Rishis and Munis from whom he gathers his information and he says that those Munis wrote the astrological works for the edification of mankind. A recapitulation of the subjects he has treated in the first chapter will refresh the memory of the readers. Venkatasa began with a prayer to Gods, his Guru, and other benefactors of the world. Then he explained how Planets, Constellations, Signs and the Bhootas exercised their mutual influences and gave rise to the endless creation we see

in this world. Kalapurusha, and the connection of the various organs of the body are connected and explained. The names of the signs, planets, and their divisions are touched upon, and the significations of the twelve Bhavas or houses are explained. Then follows a long list of particulars in the case of planets, which the students ought to keep in mind. The sexes, characteristics, colors clothes, metals, ages, places, times, scenes, states, and other particulars of the planets are regularly given. To the European readers who go in for this work—and I have many of them—I would suggest that they should carefully read all the *Slokas* except those which simply give the equivalent names in sanscrit to the Planets and Zodiacal signs. The rest of the information contained herein is really useful and must be familiar to the readers, when they begin to read the 2nd and the following chapters. Venkatasa does not introduce any portion of mathematics in this work but he asks the readers to know the graha and Lagna Sphutas and how to find the Bhava Sandhies. Some of the readers might get the mathematical portion of the work done by competent siddhantees, and then they may keep their horoscopes and apply the information herein given by the author of Sarwarthachintamani in reading their own horoscopes. I shall be happy to undertake this work on payment of reasonable fees. Constant reading, as I have said, is necessary. Then Venkatasa gives some technicalities, and conventionalities which have great significance in modifying the results of planetary combinations in their general and special periods. All these details, he says, must be carefully considered with reference to the planets when their Dasas, Bhukties and Antaras come in. It is then that the planets show what they are and how they influence the horoscope. What follows next is not difficult but it will not be intelligible without a fair knowledge in this first chapter. That which he has not given here, must be learnt from other works on the subject.

The End of First Chapter.

Sri

Sarwarthachintamani.

CHAPTER II.

IN the first Chapter the author elaborately dealt with the zodiacal signs, constellations, divisions of signs and their peculiarities, planets and the numerous details with which they were intimately connected in moulding the destinies of terrestrial objects. It is absolutely necessary to know the nature and the peculiarities of the planets who govern men in the different stages of their development, their adversity, their prosperity and their numerous relationships. In the following Chapters the learned Venkatasa Daivagnya deals exhaustively with the significations of the houses, and the results flowing from them with reference to the combinations of planets, the houses they occupy, the aspects they have and the strength or debility which characterises them. Hindu astrology is immensely old and although he appears to be a very learned man, he often has the candour to impress upon the minds of his readers the fact that he is not an original writer, and that he has completely drawn his information from the learned Rishis for whose genius and erudition, he pays the highest respect and allegiance. As the Telugu and Devanagari type was very large in the first chapter, without adding much to the usefulness of the work, and as many of my subscribers suggested that I could use smaller type for the same in this and the following chapters I have arranged to use the ordinary type which will quite suffice for all practical purposes.

———:o:———

भावोद्भवानिविविधान्युचितानियस्मा
च्छास्त्रांतरादृषिगणाद्यतबुद्धयस्ते ।
यानीहतानिग्रहयोगवशाद्वदंति
बुध्यासमीक्ष्यविदुषांहिमुदेकरोमि ॥ १४७ ॥

STANZA 147.

I shall now state such results of the combinations of planets in the different Bhavas as have been clearly explained in the learned works of the revered Rishis, which I have been able to collect from them by my intelligent study and which I shall now offer to the educated so that they may be pleased with my work.

NOTES.

Conscious of his own abilities in the astronomical and astrological field, Venkatasa wishes to put forth before his readers that his object is to intelligently explain to the educated persons what he has been able to notice as worthy in the astrological works of the celebrated Maharishis. There may be two interpretations here. If the writings of the Maharishis themselves were clear and easy for the public there may be very little necessity for a work of this kind. With a view to simplify matters he may be said to have undertaken this compilation ; or it may be that, as the Rishi writings were old and scarce, and that as they were found, by bits here and fragments there and not in any regular or systematic form or order of treatment, Venkatasa undertook this compilation to save the learned from the unnecessary trouble of searching through various works—many of them incomplete in themselves—and give them a completed whole from which they may regularly work out any horoscope and make safe predictions which would be largely verified. The arrangement he has made in the present work is certainly commendable and he has collected information which it is impossible to find in any single work whatever may be its reputation or merit. His warning that the sources of strength and weakness of the planets must be first ascertained, and that the predictions should only be ventured after a thorough knowledge of these details cannot be too strongly brought to the notice of the

readers and students and I would humbly add my little voice in impressing upon my readers the necessity of remembering these minute details in the work of past, present or future predictions.

———:o:———

भावास्सर्वेशुभपतियुता वीक्षितावाशुभैशैः
तत्तद्भावास्सकलफलदाः पापदृग्योगहीनाः ।
पापास्सर्वेभवनपतयश्चेच्छुभास्युस्तथैवं
सर्वंखेटैरशुभमपिफलंनीचमूढारिहीनैः॥ १४८॥

STANZA 148.

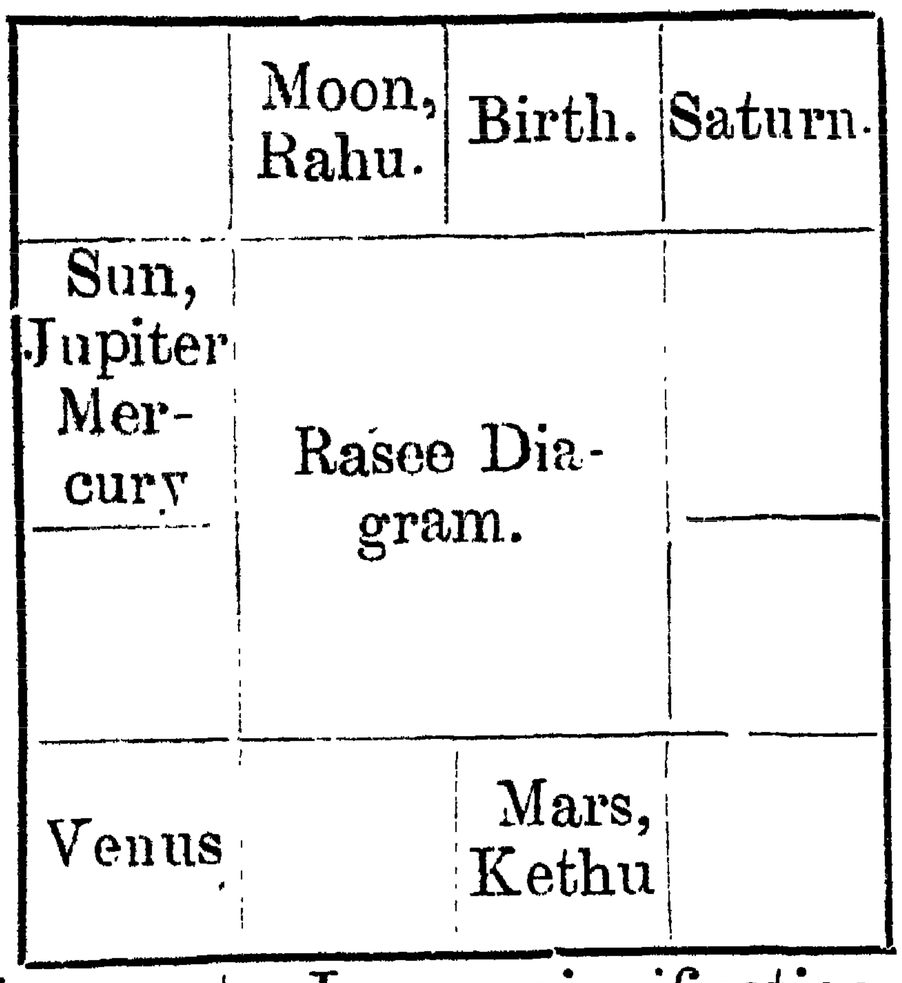
If the different **Bhavas** *are associated with auspicious planets or owners of good houses, or have their aspects, and if these Bhavas are not combined with evil planets or owners of evil houses, and have none of their aspects, they become very good and produce all the desirable results to the native. If the evil planets own good houses they also become good. Planets which are debilitated, which occupy enemies' houses and which are combust become productive of unfavourable results.*

NOTES.

In an elaborate work like the one under translation, the learned Venkatasa has made an omission which is unpardonable to some extent. He told us who are the owners of the twelve Rasees in the first Chapter but he did not tell us, which ownership produces evil and which produces good. In calculations about these Bhavadhi Pathies---Significators—he presumes this elementary knowledge in his readers. There are two or three ways of interpretation which it is necessary for the readers to bear in mind in reading astrological works. (1) The Bhavas—significations—may be taken from the *Birth* or Lagna, (2) they may be taken from the Moon or Chundra, or (3) they may also be taken from any one of the planets with reference to any other of the planets at the time of birth or question. The positions of planets and their combinaitions have the same interpretation. I shall clearly explain by illustrations what I mean here.

Take the following horoscope :—

This is a powerful horoscope and is well worthy of examination. Birth is n Taurus and therefore it becomes the first Bhava from which the significations indicated by the ascendant have to be examined. The second is Gemini and it is occupied by Saturn. The third, fourth and fifth are blank, the sixth is occupied by Mars and Kethu, the seventh is blank, and the 8th is occupied by Venus, 9th is free, and the 10th is occupied by the Sun, Mercury and Jupiter, the 11th is blank and the 12th is occupied by the Moon and Rahu.



These Bhavas form one set with reference to Lagna signification. The ownerships for this are—Venus is the lord of birth and 6th, Mercury owns 2nd and 5th, Moon owns the 3rd, the Sun is the lord of the 4th, Mars owns the 7th and 12th, Jupiter owns 8th and 11th and Saturn rules the 9th and 10th houses. Lords of the 3rd, 6th, 8th and 12th with the lord of the 11th are evil. The lords of the 5th and 9th are good. The lords of 1st, 4th, 7th and 10th, when *benefics* become evil, when *malefics* become good. The lord of the 2nd becomes good or evil according to associations, positions and aspects. Here therefore, Moon and Jupiter are thoroughly evil, Mars is ordinary as he owns a quadrant 7th, and an evil house 12th, and the Sun is good because he rules the 4th, Saturn is thoroughly good as he owns 9th and 10th houses, Mercury is partly good as he owns the 2nd and 5th and Venus is bad as he rules the 1st and 6th houses. These are the Bhavas which we see when examined in the light of Lagna. Now the 2nd set of Bhavas is to be calculated with reference to the position of the Moon at the time of birth and they will be thus noticed. Moon is in Mesha and it becomes the birth or Chundralagna, the 2nd and 7th Bhavas Taurus and Libra are ruled by Venus, the 3rd and 6th are governed by Mercury, the 4th by Moon himself, the 5th by the Sun, the 1st and 8th Aries and Scorpio by Mars, the 9th and 12th by Jupiter and the 10th and the 11th by Saturn. Thus those who become

good and evil planets in this case are—the Sun ruling the 5th becomes good, Jupiter and Saturn are ordinary as the former owns the 9th and 12th houses and the latter owns the 10th and 11th houses. Mercury, lord of 3rd and 6th, and Venus, lord of 2nd and 7th are thoroughly bad. Then again these Bhavas may be taken with reference to each other of the planets who occupy houses in the zodiac at the time of birth or query. Take Guru. He is the lord of the 2nd and 11th houses from the Sun (who is in *Aquarius*) and he is with the Sun. The Bhavams he owns *viz.* 2nd and 11th from the Sun are bad while his position with the Sun is good. Sani is in the 5th house from the Sun, but he owns Kumbha and Makara or the 1st and 12th houses from the Sun. This ownership is bad. The Sun is in the 9th from Sani and Sani is in the 5th from the Sun. Take Sukra. He is in Dhanas. Guru owns the 1st and 4th signs from him and therefore becomes bad. But Guru is in the 3rd from Sukra and Sukra is in the 11th from Guru. These positions are favourable. Where the planets occupy the 2nd, 12th, 6th or 8th houses from each other at the time of birth or query they become bad and produce evil to some extent. All these different Bhavas must be taken into consideration in determining the extent of good and evil which planets may be disposed to give. The combination of Buda and Ravi in the 10th would have been more powerful if Guru had not joined them. He is the lord of the 8th and 11th from Lagna, of 9th and 12th from Chundra, and of 2nd and 11th from Ravi and Buda and therefore he has taken away a great deal of the power which the combination of the lords of the 4th (Sun) and 5th (Mercury) would otherwise have given.

I have explained these ownerships and the results they produce clearly in my notes on Jatakachundrika, (2nd Edition. p. p. 6 to 21 and stanzas 5 to 21) to which I beg to refer my readers. This knowledge of ownership is absolutely necessary for understanding the force of these Bhavas and Bhavadhipathies.

If any house (signification) is occupied by a good planet, has its lord powerful and benefics aspect it, the results mentioned for that Bhavam will be what may be desired. In the horoscope above given let me take the Vidyabhavam or the signification of education. This is signified by the 4th house. The *Karaka* for

Vidya or lord of education is Guru, and the Karaka or lord for intelligence or Pragnya is Buda. 2nd is the house of speech and education in a general way and the 5th house indicates the state of intelligence. We have here a splendid combination for education, intelligence and general ability. The lord of the 2nd and 5th is Buda who is also the lord of intelligence, the lord of 4th is the Sun, and the lord of education Guru—who owns two evil houses—are all occupying the 10th house from Lagna and 11th from Chundra and are aspecting the house of education—4th. The gentleman in question is an highly educated, extremely intelligent and well known person and has a great fame as an author: The 2nd house is occupied by Sani, but aspected by Guru and Sukra both excellent planets.

Evil planets when they own good houses like quadrants or trines produce also good. Debilitated planets, planets in conjunction with evil planets or with Ravi and planets who occupy unfriendly houses are productive of unfavourable results. The author here gives a general summary, as it were, to enable a student at once to see what kind of results may be expected from the ownership, occupation, association and aspects of the planets. This applies to all the Bhavas and therefore is of special importance which has to be kept in the mental view of the student as he progresses in his astrological studies and ventures on into the regions of predictions.

———:o:———

लग्नादिभावाद्रिपुरंध्ररिष्फे
पापग्रहास्तद्भवनाधिनाथाः ।
सौम्यास्तुनात्यंतफलप्रदास्त
द्भावादिकानांफलमेवमाहुः ॥ १४९ ॥

STANZA 149.

Evil planets occupying or owning 6th, 8th, and 12th houses from Lagna produce unfavourable results. Good planets occupying or owning 6th, 8th and 12th houses from Lagna, do not produce much good.

NOTES.

The stanza is curiously worded in Sanskrit and requires a little explanation. The author makes a distinction between evil and good planets, in their occupations and ownership of 6th, 8th, and 12th houses from the *birth* or Lagna. Evil planets refer to Ravi, Kuja, Sani, Rahu, Kethu, Kshinachundra, or new moon and *papa-yukta* Buda or badly associated Mercury. Buda himself is Soumya or good. In good company like that of Guru, Sukra. or Poorna Chundra, (full moon) or when he is exalted or in his own house or Moolathrikona he is good. Guru and Sukra are always benefics and even when they are debilitated or associated they are benefics but with a limited power to do good. The lordship of the 6th, 8th and 12th is bad, and planets in the 8th and 12th houses are also bad. But what about the results of planets—evil—who occupy the 6th house. In the Astrological Magazine in Vol. II, I pointed out the two schools of astrology who hold contrary views. Evil planets in the 6th house are said to produce good. Some assert that good planets in the 6th produce evil. Taking the general principles of astrology it may be asserted that when evil planets occupy any houses the results indicated by those Bhavas are destroyed or are largely diminished. On the other hand if good planets occupy any houses they produce good in matters which are ascribed to those Bhavas. Take the 6th house. It denotes debt, disease, and enemies principally. If evil planets occupy this house, by the above principle these significations are destroyed and indirectly the man becomes happy. A man whose enemies are ruined, whose debts are destroyed, and whose disease is put down, certainly feels quite comfortable. On the other hand if the good planets are placed in the 6th, they increase the three items which are mentioned above. But some astrological authors assert that good planets produce the reverse results in the 6th house. They are good by nature, and good means the destroying of evil and creation of circumstances which are favourable to the native. Thus if Jupiter is in the 6th, he destroys the debts, enemies and complaints of the man and gives him happiness. 6th house also is included in the Oopachayas or improving houses. In Adhi and Vasumathi Yogas, good planets are recommended in the 6th house. Thus there are conflicting views on this most important question and I would re-

fer my readers to the articles on this vital point in the Astrological Magazine. My own views will be expressed later on. The author says that evil planets owning or occupying the 3 *Dusthanas* or the 6th, 8th and 12th houses are productive of evil. If auspicious planets are found there or own those houses, they cannot produce much good. It means, I suppose, that they produce good but not in an intensified form. There is really much difference between the occupation of the 8th and 12th by the malefic and benefic planets. If Mars or Saturn occupies the 8th, death is nearer than when the same house is occupied by Guru. Such controversial or doubtful points must be carefully remembered.

———:o:———

यद्भावनाधेारिपुरांध्ररिष्फे
दुस्थानपेायद्भवनस्थितोवा ।
तद्भावनाशं कथयंतितत्ज्ञा
श्शुभेक्षितेतद्भवनस्यसौख्यं ॥ १५० ॥

STANZA, 150.

If the lord of any Bhava occupies the 6th, 8th and 12th house, or if the lords of those houses occupy any other Bhava, the results will be unfavourable. If any Bhava has the aspect of the good planets it will thrive well.

NOTES.

There may be two interpretations for this Stanza. The Bhavas may be taken either with reference to the planetary houses at the time of birth or with reference to the Lagna. Here instead of straining the meaning, it would look most natural if we took the ordinary meaning *viz.* counting from the Lagna. Even then there may be a double interpretation.

A horoscope will well illustrate the meaning. The author says that the significations of those houses which are occupied by the lords of Dusthanas are sure to suffer. The lord of the sixth is Ravi and he occupies the third house which shows sisters, brothers and courage and length of life. If Ravi had alone occupied

Lagna.	Sani Buda.	Chund. Ravi.	Sukra Rahu
			Kuja.
Kethu.		Guru.	

the 3rd house, all those events signified by the *Sahaja Bhava* would have suffered heavily. But Moon is with him and is exalted there. But those events signified by that house have suffered a great deal. Take the lord of the 8th Venus. He occupies the 4th house. 4th house indicates mother, happiness, education, conveyances, lands, relations, &c., and as a Dusthanadhipathi has occupied it all these have suffered. The person lost mother early and he had broken education.

Take the lord of the 12th Saturn He occupies the 2nd house indicative of speech, eloquence, wealth, eyes, family and so forth. All these have suffered to some extent by the evil influences of Sani owning the 12th house and occupying the 2nd. This is the most approved meaning. The second house is aspected by Guru, and is joined by Buda. Both are good and the Bhava has not altogether been unsuccessful. The 4th house has also the aspect of Guru and it is partly successful. All that the author means to say is that, for any Bhava to be successful, it must not be combined with the lords of the 6th, 8th or 12th houses; nor should the lord of that Bhava occupy the 6th, 8th or 12th houses. Any Bhava which has beneficial aspect will thrive well. In the above mentioned horoscope the lord of the birth is Guru and he is in the 8th which is bad.

———:o:———

तत्तद्भावास्त्रिकोणेसुसुखमदनभेचास्पदेसौम्ययुक्ते ।
पापानां दृष्टिहीने नवपतिसहिते पापखेटैरयुक्तै ॥ १९१ ॥

STANZA 151.

If the lords of the Bhavas, occupy trines, their own house, 4th 7th or 10th houses, have the conjunction of benefics without the aspects of evil planets, and are joined by the lord of the 9th house, without the conjunction of malefics, such Bhavas will prosper well and

indicate happiness. If the lords of the Bhavas have good and evil aspects or associations they will indicate mixed results.

NOTES.

The line of argument is pretty plain. If the lord of any *Bhava* occupies 1, 4, 7, 10, 9, 5, or joins the lord of the 9th house and has the aspect and conjunction of good planets, those results indicated by that *Bhavam* will be eminently successful. In this case as well as in all other cases, the Bhavas as well as their lords must be free from evil conjunctions or evil aspects. Take any Bhava. In Sanskrit a Bhava means any zodiacal sign. Bhavas may be taken from the Lagna or from the planets themselves. Both must be consulted. If we take the Lagna Bhava, it is placed in Libra (*Thula*). Its lord is in the 10th house from Lagna, and he is auspicious. He has the aspect of Saturn and the person had some complaint or other, although the presence of Jupiter in Lagna gave generally sound health. If we take the 8th Bhava it is Vrishabha, the house of Ayush or longevity. Sukra owns two houses and it has been shown that he is in the 10th from Lagna. But from the 8th which is also his he occupies a good position, *i. e.*, the 3rd from the 8th and this is good. Take the 5th house the Bhava denoting children The lord of the 5th is in the 12th from it, although in this case Sani owns Kumbha and Makara and is in his own house. As he occupied a bad sign from the 5th, and the fifth house is aspected by Kuja and Guru, and its lord Sani by Sukra, the person lost half the number of children, one of whom was a grown up woman. Take the Karma Bhava. Its lord is Moon, and he occupies the 10th from his own house, is placed in the 7th from Lagna, and has the aspect of Guru, without any evil planetary conjunctions or aspects, the man had a steady and a successful government service and retired honorably from it. If the same Moon had evil aspects and occupied 6th, 8th and 12th houses from the 10th, the

<table>
<tr><td></td><td>Moon.</td><td>Rahu.</td><td>Buda
Sun</td></tr>
<tr><td></td><td colspan="2" rowspan="2">Died in 1891
in his
77th year.</td><td>Venus.</td></tr>
<tr><td>Satu</td><td>Kuja.</td></tr>
<tr><td></td><td>Kethu.</td><td>Birth.
Guru.</td><td></td></tr>
</table>

person would have had a checkered life, losing service and getting it again or what we call the *ups* and *downs* in life more frequently than is desirable. The lord of the 5th is Sani. His occupation of the 12th from Kumbha is bad. In the first case he is to be taken from the Lagna, and that denotes the first Bhavam. Then his position must be taken with reference to his house. Sani occupies the 4th house from Lagna and that denotes happiness. The person therefore had honor through his sons, one of whom became famous. The author says that the junction of the lord of any Bhava with the lord of the 9th is favourable. An illustration of it is found in the horoscope. Buda is the lord of the 9th, and with him is found the Sun the lord of the Labha-Bhava (11th house) and he was good in his periods and sub-periods. It looks as if there is a little repetition in the author's stanzas, but where the ideas are twice repeated, they are done so purposely to draw the attention of the reader and show their importance. Where these Bhavas or their lords have good and bad together, it is asserted that the results will be of a mixed nature. Taking the lord of the 5th Bhava he is found in the 12th from him. That is bad. He happens to be Sani which is bad also. He has the aspect of Venus, it is good. He is in his own house which is good. An evil planet in a Kendra is bad, but Sani owns the 4th and 5th houses and it is good. The Bhava is aspected by Guru and it is good, but it is also aspected by Kuja and this is bad. In this manner, collecting the good and evil results, it is found that the *Putra Bhava or* house of children is mixed and the results as a matter of fact were mixed.

———:o:———

भावानांपुष्टिमाहुरसकलशुभकरीचान्यथाचेत्प्रणाशो ।
मिश्रंमिश्रग्रहैर्दै रसकलमपिफलंमूर्तिभावादिकानां ॥ १५२ ॥

STANZA 152.

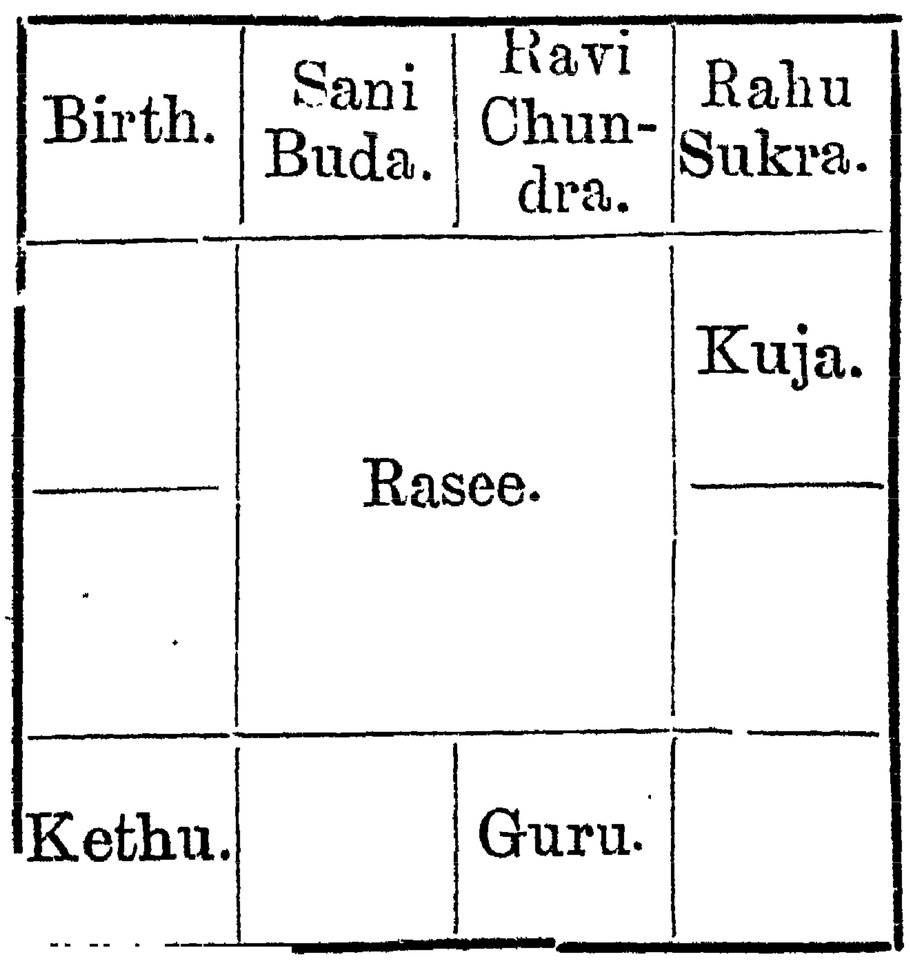
If the lord of any Bhava occupies the 8th house, or is in combust with the sun, or occupies a debilitated sign, or occupies an enemy's house, without the association or aspect of beneficial planets, those results which are indicated by that Bhavam will be utterly unfavourable, or they will produce much misery.

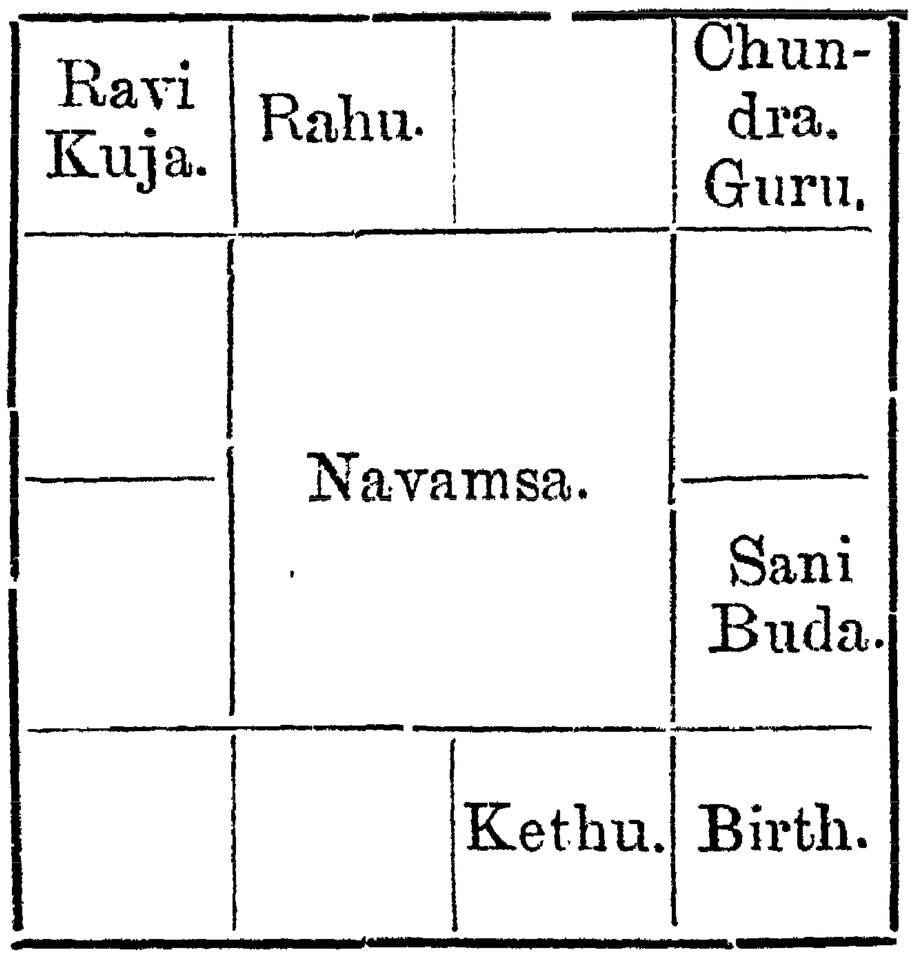
profession would suit him ? what influence does he command ? and how best he could struggle for existence in this world ? are some of the most vital points on which astrology ought to throw the greatest light possible. If really astrology can benefit mankind, it is here that it will have the most extensive opportunities to do its useful work. Persons educate their children without knowing in what station of life they will be placed and what kind of education would help them in their future career. This gross ignorance of the parents is unpardonable when astrology can be utilised with great advantage and profit to themselves and their children. Boys have so many tastes and dislikes. The sphere of life where they can best succeed is utterly unknown to them as well as to their parents. A may have taste for music. This will depend upon the strength or weakness of the 4th house and its lord. But with a taste in music, he may be successful as a doctor, a lawyer, a merchant, an officer, a military man, or even as a cobbler. That calling will pay him best which is commanded by the lord of the 10th house. The author, with a view to cover all possible combinations on this most vital question in life, gives various alternatives. He first asks the student to find out who occupies the 10th house from Lagna. If there are no planets in the 10th from Lagna, he advises the reader to search for planets in the 10th house from Chandra. But suppose there are no planets in the 10th house from either of these two, then, he takes the student through a long line into the Navamsa and adds the house occupied by the Sun also to the above two. When the 10th house from Lagna, Ravi and Chundra is without a planet then we are asked to find out in what Navamsa the lords of the 10th houses from the above, are situated, and then describe such means of livelihood as are prescribed to the lord of the Navamsa, which is occupied by the lord of the 10th from Lagna, Chundra and Ravi. I shall first take the ordinary Bhava. If there is the Sun in the 10th from Lagna the person gets wealth through his father or paternal relations. If there is Moon, through his mother, if there is Mars, the person gets wealth by conquering his enemies. If there is Buda, wealth comes through friendly circles, if there is Guru, wealth can be expected from brothers and cousins, if there is Sukra, through female agency and if Saturn through his servants or dependants. The

quantity and frequency of getting wealth largely depends upon the strength and position of the planets. If the Sun is exalted and well aspected and occupies 10th owning a good sign, the paternal wealth will be enormous and the person will be extremely lucky. If on the other hand the Sun is debilitated and aspected by evil planets, there will hardly be any paternal estate and even if it comes there will be much anxiety and litigation about it and it eventually disappears, leaving the man in his original state.

If there are two or more planets in the 10th then wealth flows in from those sources which are ascribed to the planets there. First the student should examine which is the stronger of the two—Lagna or Chundra. Then he must find out which of the planets in the 10th from birth or Moon is strong and ascribe the acquisition of wealth accordingly. This will be the predominating source of his income. So far the matter is easy and the readers can comprehend it If there are no planets in the 10th house either from birth or from Chundra then the 10th from the Sun may be considered. But if even there, planets are not found; then the author refers to the Navamsas. Take the three places, Lagna, Chundra and Ravi at the time of birth and find out which of them is the strongest. Then take the lord of the 10th from the strongest of the three above named and find out which Navamsa he occupies. Then find out the lord of the Navamsa occupied by the above planet and ascribe the acquisition of wealth by the person from those means which are indicated by the lord of that Navamsa. One or two illustrations will make this point clear. Take the horoscope given under stanza 150.

The horoscope runs thus in Rasee and Navamsa diagrams.





In this illustrative horoscope the reader has to carefully note the line of argument in explanation of the author's meaning in the above stanza. The means of acquiring wealth will be those which are ascribed to the planets occupying the 10th house from Birth, Chundra or Ravi. If there are no planets there, then find out which of the above three, is the strongest by conjunction, aspecting and other sources of strength mentioned in the first Chapter. Then take the lord of the 10th from that, and find out where he is situated in the Navamsa. And after finding out his occupation in the Navamsa, take the lord of the house he is situated and ascribe to the person those means of acquiring wealth which are governed by that planet. This is rather a round about process and may not be intelligible without proper illustrations. In the present horoscope, take birth first and examine its strength. The lord of birth or Meena is Guru and he occupies Thula—an unfriendly house, and is in the 8th from Lagna. He is therefore weak. Besides he is aspected by three evil planets Sani and Buda in the 7th and Kuja in the 4th. There are no beneficial aspects. Therefore the lord of the 10th from Lagna cannot be taken as Lagna is weak and its lord is powerless. There are no planets in the 10th from Lagna, but there is Kethu, a planet who is supposed to give the phalam of the lord of the house he occupies and of those planets who aspect or combine with him. Here the lord of Dhanas is Guru and we have found that Guru is not strong and accordingly rejected him. Now take Ravi. The 10th house from him is vacant. Ravi is the lord of the 6th from Lagna and he occupies an unfriendly house. That is bad. He is besides with Kshina Chundra (weak moon) and occupies Meena Navamsa with Kuja an evil planet. His position in the 3rd house is good, and balancing all sources of strength and weakness he cannot be taken. Chundra is the lord of the 5th house, is in exaltation although with the Sun and therefore weak, occupies a friendly Navamsa with the benefic Guru with him ; His exaltation, his owning the fifth house, and his conjunction with Guru, in the Amsa gives him better strength than that which is possessed either by Lagna or by Bavi. Therefore taking from Chundra the 10th house is Kumbha and its lord is Sani. Going to the Navamsa Sani is found in Simha (Leo) with Buda. According to the stanza above

explained, the lord of that house which is occupied by Saturn will determine the means of acquiring wealth. He is found to be the Sun. The person therefore pursues those means to get money which are ascribed to the Sun. I believe I have made the meaning of the stanza clear and another illustration is unnecessary. Refer to Bhattotpala's commentaries on Brihatjataka (*Vide Chap.* X, *Brihatjataka of Varaha Mihira.*)

—:o:—

भैषज्यचाम्भोकरतोययान पण्येनमुक्तामणिविप्रलंभात् ।
द्यूतागमान्नयायकवृत्तिमार्गा ज्जीवस्यसौवासरनायकांशे ॥ १९४ ॥

मंत्रोपदेशरसवादविनोदमार्गै
रावृत्तिभिस्सकलशास्त्रपुराणमार्गैः ।
ज्ञानोपदेशनिपुणः क्षितिपालपूज्यो
जीवस्यसावितिवदेद्दिननायकांशे ॥ १९५ ॥

STANZAS 154 & 155.

If the Lord of the Naramsa, occupied by the lord of the 10th from birth, Sun, or Moon happens to be the Sun the person follows medicine, or seller of medical stores, gold or goldmining, merchandise on water, war, gems and pearls, helping gamblers, and lovers, lawful merchandise, counselling or instructing, chemical experiments, coaxing or playing the part of a humorist, learned in all the Shastras and respected by kings or high personages.

NOTES.

In the translation I have necessarily to be brief at the cost of lucidity. The author first gives the profession of a man when the Sun rules the Navamsa.

If the lord of the Navamsa, occupied by the lord of the 10th from Birth, Sun or Moon happens to be the Sun, the person becomes a doctor or seller of medicines and medical stores, he will either be a chemist, or one who helps chemical experimentalists, he will be a dealer in gold, or will be connected with some gold-mining industries, he will deal with ships or be a merchant, he will be a counseller, or one who instructs higher personages in

the discharge of their individual affairs or in their discharge of government or political affairs, he will be engaged in war, or will be connected with war department, he will be a dealer in gems, pearls and other precious articles, he will be a helper to gamblers and lovers, and thus, make money through them, he will get money through humouring big men or kings, will be learned and will command wealth through his profficiency, or finally will be attached to some court or royal personage and get his livelihood through employment there. In Sanskrit the word *Adyaihi* is used which means—and so forth or, etc. Therefore some more professions may also be included in those already named above. Apparently there appears to be some variations between these results and those predicted by the author of Jatakachundrika, who follows closely Parasara's doctrine. He says that the combination of the lords of the 9th and 10th will produce Rajayoga, wherever those two planets may be combined. Suppose the two methods give different *Phalam* one pointing to Rajayoga, and the other pure merchandise? Here there will be an obvious difficulty. But really there will be none at all. A man may be an important government servant and still get money through merchandise directly or indirectly. He may be an officer and still take great fancy for music, gambling, love making, tanning leathers, astronomy, astrology, travelling, trading in gems and pearls, merchandise in ships and various other concerns. An officer frequently sells his horses, harness, jewels, wife, daughters, sisters and furniture and makes larger profits than his pay or those which would have been made by an ordinary merchant. Another succeeds in getting at a rich widow and plays the role of a gallant and makes money. One rises to eminence by pimping to his superiors or his kings. Another makes wealth by taking advantage of his official position and collecting gems, jewels or gold through fair or foul means. There are therefore so many ways of making money separately, although a person may have a definite position in life. All these depend upon the strength of the combination of the lords of trines and quadrants and that of the lord of the 10th or the planet there, or the lord of the Navamsa, where the lord of the 10th is found at the time of birth. These are important matters which are well worth careful perusal and I draw the attention of

my readers to these stanzas. It is a well known fact in the affairs of the world that an influential person becomes *influential* by his underhand dealings, by having to do something secretly while he holds a respectable government or other mercantile office, that often he combines in himself multifarious functions, that besides his pay his employers sometimes pay him commission, allowances batta and other sums, and that a man may be connected with 10 or 12 different and radically opposed callings, making money through all of them, while, holding a general and recognised special calling. In fact if we enter into the history of professions by which men manage to live, we hardly find any one individual living entirely by one specialised means. The king has his own private estates, his inclination to take shares in companies and encouraging industries and taking part in them not as a sovereign power but as a private citizen. A high functionary holds several buildings, gets rent from them and from his extensive lands and makes profits from shares he may have purchased in companies and speculations. An official may get his regular salary and have lands and money dealings. A merchant may have lands, and some government honorarium in the shape of small allowance for his trouble from the government. So that if we carefully examined the sources of income of many persons in the world, we find that those sources of income will generally be not confined to one single avocation or calling, but will have included various means and ways. These differences are due to the fact that it is hardly possible to find one planet occupying the 10th exclusively without conjunctions or aspects of other planets. In the Navamsa the complications are still greater, and the skill of the astrologer consists in properly reading the particular influences of the planets in their general, sub and other minor periods. No amount of care and devotion bestowed upon this important subject could be considered illspent. I would strongly request the readers to perused these and the previous stanzas, carefully before they venture on to predictions.

———:o:———

जलोद्भवानांक्रयविक्रयेण कृषेसमुत्पन्नविनोदमार्गात् ।
राजांगनासंश्रयवृत्तिरूपा निशाकरांशेवसनाक्रियायाः ॥ १९६ ॥

STANZA 156.

If the lord of the Navamsa occupied by the lord of the 10th is Moon, the person trades in shells, pearls, corals and other articles born or taken out of water, by cultivation, by exhibiting various shows, by insinuating himself into the favour of royal females or females in high rank and by trading in clothes, &c.

NOTES.

Even fishes, sea herbs, and other articles found in deep water, may be classed under (*jalodbhavas*) or those born in water. By wit, humour, or by appealing to various senses of the body, a man may acquire wealth. Shows of all kinds come up under this classification. Merchandise in all varieties of clothes, and acting as the agent, confidant or gallant with women in exalted position, he will be able to earn money. With women in high rank, the person might get into various relationships. He may act as their paramour their pimp, their agent, or their humourist and acquire money through that source. The strength of the planet decides the extent of respect and the amount of money he may be able to secure.

———:o:———

धातोर्विवादेनरणप्रहारा त्तप्ताभिवादात्कलहप्रियाद्वा ।
जीवत्यसौसाहसमार्गरूपा द्धरासुतांशेयदि चोरवृत्या ॥ १५७ ॥

STANZA 157.

If Mars happens to be the lord of the Navamsa occupied by the lord of the 10th house, he trades in minerals of various kinds, or war implements ; he finds employment in Military department, and all other undertakings which involve courage, fighting and danger, all services where fire plays an important part, in picking quarrels and setting up quarrels, athletic sports and exercises and by robbery or thieving.

NOTES.

Mars plays an important part. He commands, he kills, he beats, he is beaten, he plunders, he robs, he burns, and in fact his hand is in every work where there is blood, bones, fire, property,

or empires. On a small scale robbery is thieving, on a large scale it is empire-building and conquest worthy of even the best and the grestest heroes. Wherever blood is spilt, bones are broken, weapons are made or used, property is gained or lost, fires consume, or are used in manufactures, engines, kitchens and other work, there will be Mars found. He has also the command of all minerals, some of which are deadly poisons. Thus all men in the military, police, engineering, robbing, extorting, fighting or engaged in burning and poisoning practices, are under the Martian influence. They earn money and live by those means or related to such measures and make money through them.

———:o:———

शिल्पादिशास्त्रागमकाव्यमार्गा ज्जयोतिर्गतिर्ज्ञानवशाद्बुधांशे ।
परार्ध्यवेदाध्ययनाज्जपाच्च पुरोहितव्याजवशाच्चवृत्तिः ॥ १५८ ॥

STANZA 158.

If Mercury happens to be the lord of the Navamsa occupied by the lord of the 10th, he inclines the man to do painting, writing books, composing poetry, astronomy and astrology, learning Vedas and Shastras follow priestly work, missionary labours, and offering prayers for the sake of money.

NOTES.

There is not a tinge of military aspect in the case of Mercury. Missionaries, priests, chaplains, bishops, purohits, religious men who put on that mask for earning money, astrologers and astronomers, authors and painters of all grades, learned in the religious lore, who make a living by that means, are all under Mercurial control. If Mercury is exalted the followers will be respected and will be sincere men. If he is debilitated they will be contemptible fellows who put on the religious mask to serve their ends.

———:o:———

जीवांशकेभूसुरदेवताना मुपारितकाध्यापकमार्गरूपात् ।
पुराणशास्त्रागमनीतिमार्गा द्धर्मोपदेशेनचवृत्तिमाहुः ॥ १५९ ॥

STANZA 159.

If the lord of the Navamsa is Jupiter he induces the person to give religious instruction for wealth, read Puranas for income, teach morality for consideration, become secretaries and members of charitable institutions for personal interests, succeed to high priest hood for his benefit and thus make his livelihood.

NOTES.

There is a grand difference between jupiter and other planets. All of them have worldly considerations. But although jupiter takes money for the trouble, he labours in a moral and elevated sphere ; and it will produce much good upon those who are instructed by him. Suppose a man wants good moral lessons and pays to his instructor. For the money he spends he gets a splendid return which has a permanent value in his life, and which alters the tone of his whole future career. The money therefore is well earned and the labour produces much moralising effect. If the instructor or moralist or priest be sincere he will be all the more meritorious. If he is not he gets less merit. But those who are instructed will be largely profited.

———:o:———

सुवर्णमाणिक्यगजाश्वमाल्यादृगवांक्रयाज्जीवनमाहुरार्याः ।
शुद्धोदकक्षीरदाधिक्रयेन स्त्रियःप्रलेभेनभृगोर्नवांशे ॥ १६० ॥

STANZA 160.

If the lord of the Naramsa occupied by the lord of the 10th from Birth, Moon or Sun is Venus the person lives by trading in gold, in precious stones, in elephants, horses, flowers, cows and cattle, in fresh water, or clean water, milk, curds and in depending upon women or through their influence.

NOTES.

Each of these planets controls a lot of other professions, which are not explained here by the author but which can be easily classified under the characteristics of the particular planet. Venus is a fine planet. Merchandise in diamonds, rubies, sapphires,

emeralds and other precious gems, trading in gold, elephants, horses, flowers of all kinds, cattle, specially cows and buffaloes, fresh water and all purified or filtered waters, milk and curds. all these and many more are under the influence of Venus. Besides these another profession is mentioned which is depending upon the favours of women. In the last case the strength of the planet Venus determines the honourableness of the connection. If Venus is weak or with evil planets the person lives by the gains of her prostitution. He may be a dependent upon actresses, or dancing women, or a master pimp.

———:c:———

शन्यंशकेकुत्सितमार्गवृत्या शिल्पादिभिर्दारुमयैर्वधाद्यैः ।
विन्यस्तभाराज्जनविप्रलंभा दन्योन्यवैरोद्भवमार्गमूलात् ॥ १६१ ॥

STANZA 161.

If the lord of the Navamsa occupied by the owner of the 10th from Birth, Moon or Sun be Saturn he acquires money by disgraceful professions, by working in wood or other mean materials, by killing birds and beasts, by inflicting wounds upon himself, by carrying loads for cooly or as a labourer or by walking on foot, or by setting up quarrels among persons.

NOTES.

Saturn gives a sorry profession and the means employed will be those which are generally considered low by the class to which the person belongs. There are some honourable professions although they may not be very remunerative. Thus the schoolmaster might get 10 rupees a month and a scavenger might make double or treble of what the teacher might expect. But the teacher's post is honourable while that of the scavenger is considered very low, if not disgraceful, by every civilised nation. World presents a variety of avocations some of which are considered conventionally honourable while others are mean. Saturn is for giving mean kind of work. There are some *busy bodies* who cleverly trade upon the brains of others and their weaknesses. Doing

no good work they set up quarrels, rouse bad passions in the combatants and make capital out of such quarrels. Killing—not as warriors on the battlefield—in cold blood, executioner's work, or butchering for the sake of selfish gain, going in the streets as mendicants, inflicting bruises upon their own bodies and rousing the sympathy of passers by and making money by this hateful practice, the ordinary coolies who toil day and night to maintain themselves, these and similar others are under the influence of Saturn. In the examination of a horoscope, the 10th house signifies employment and consequently means of livelihood. Every one in this world must admit that this is a very important item in man's existence. Success and failure here have a great bearing upon man's happiness and misery and these stanzas therefore become very important. In my humble opinion, as one who have had experience in astrological calculations and predictions over a quarter of a century, it may be pointed out that those persons who have their 10th houses from Lagna or Moon occupied by planets have always been more influential than those who have no planets in them. If all the planets occupy 9th, 10th and 11th houses the person specially distinguishes himself as a greatman whatever may be his surroundings at the time of birth, the degree of success varying with the strength or debility of the planets occupying the 10th house. If the Sun, Mars, or bright or full Moon occupies the 10th without evil aspects and in friendly houses they give the native continuous success and desirable influence among his classmates and friends. If evil planets occupy the 10th debilitated, aspected by other evil planets similarly weakened, whatever may be the position in life at the time of birth, the person loses all and gets into public disgrace or will have too many ups and downs in life to make it endurable or smooth.

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स्वक्षेत्रेस्वनवांशकेसुहृदिवास्वातुर्यच्चभागेयथा ।
स्वद्रेक्काणचतुष्टयेषुसहिता मूलत्रिकोणेषुवा ।
तत्तत्कालबलान्वितास्तुखचरास्तत्तन्नवांशाधिपाः ।
तेसर्वेशुभदात्स्वपाकसमयेष्वंतर्दशाधीश्वराः ॥ १६२ ॥

STANZA 162.

Planets who are in their houses, in their Navamsas, in friendly signs, in their swochas (deep exaltations), in their Drakkanas, in quadrants, in their Moolathrikonas and also the lords of the Navamsas they occupy, give good results according to the six sources of strength they possess (shadbalas) in their Dasas and Antardasas (periods and sub-periods).

NOTES.

This and the following few stanzas treat of a most important subject which can engage the attention of the astrological readers. There are three kinds of influences which have to be carefully considered. First the influences of the planets as fixed at the time of birth in the horoscope; second the influences in their periods and sub-periods and third the influences of the planets as they are moving from year to year, from month to month and from day to day. There are other influences which have also to be taken into consideration, but I need not confuse the subject at present with too many sources of knowledge. Take any horoscope. At the time of birth two or three planets may be in exaltation, one or two in their own houses, one or two in debilitation and the rest in friendly or unfriendly houses. These positions of the planets are permanent and fixed, and they all exercise influences on the *native* who enjoys the resultant of all their work. This will be the influence—general—at the time of birth and after birth the native is ruled by the periods of the lords who govern the constellation at the time of birth and the next eight constellations if he lives up to 120 years and odd days. This is what is commonly known as *vimsottari* (120 years) calculated by the Oodu Dasa (stellar period) system generally prevalent in the whole of S. India and Dekkan. In N. India these periods and sub-periods are similarly referred to birth and the following constellations but the total number of years is 108 under the name *Astotari*. There is a third method recommended, in the *Brihat-jataka* and other works (*vide B. Jataka Ch. VIII. St. 1.*) This has no reference to birth and the following constellations. Here birth (*Lagna*), Moon and Sun are taken and their relative strengths are determined. The first Dasa is given to the strongest of the three named above and the extent of the period

will be the number of years, months, days, &c., which have been given by the most powerful of these three in *Grahadatta Pindayurdaya* or the extent of life given by it to the fœtus in the womb. The next Dasa will be that of the planet who is strongest in the quadrants. After giving Dasas to all the planets in the quadrants take the planets in the houses next to quadrants and after them those which are in *Apoklibas* or next to them. (*See p* 59). In Jaimini Sutras the Dasas are differently given, and in *Kalachakra* Vakyas periods are ascribed in a different method. Any one of these, if properly understood, will be sufficient and will be found quite correct. Thus the influence of the periods and sub-periods are very important in moulding man's prospects. The period of a planet in deep exaltation, occupying the 12th house from Lagna, differs from the period of the same should it be in the 11th or 10th. The period of a Neechagraha (*debilitated planet*) in evil conjunction differs from the Dasa of the same in good combinations. While the general condition of the man may remain stationary, as a king, a general, a judge or a merchant, he may be subjected to various temporary misfortunes without losing his general position and status in life. The author, in order to meet all these contingencies, draws the attention of his readers and asks them to bear these sources of strength and weakness of the planets in mind in venturing future predictions. A planet in exaltation gives a general value to the horoscope but if his favourable period comes he gives it a sudden elevation or perceptible change for better. If a friendly planet's sub-period comes, and the general lord is good, he gives much prosperity. If a debilitated planet rules and another powerless planet intervenes as his sub-lord, the man will be plunged into difficulties and disgrace. A planet in an unfriendly house gives greater irritation to the person if he is evil and less if he is good. Planets in Moolathrikonas (*see p.* 36) are favourable. Planets in friendly houses give many friends and influence thereby. Men are ever changing in their color, behaviour, passions, tastes, circumstances, prosperity and religiousness. Their successes and failures are also often very remarkable. Failing utterly in one calling, some take to others and succeed beyond their most sanguine expectations. Failing in some places men succeed in other localities. Failing with one class or nation they succeed with others. They change their tastes, their food, their countries, their wives, their

religion, their morals, their language and their character as do the rays of the ever inconstant Moon. This stanza, if properly understood, with reference to the details given in Chapter, I. enables an astrologer to predict the future of men and the changes they are likely to meet with great accuracy and precision. The author first deals with the influences of planets fixed at the time of birth and then with the influences of planets in their periods and sub-periods. The combinations of planets as they move on from year to year, month to month, day to day, and minute to minute, are not detailed here, and it is understood that the reader will get them from books which are devoted to that subject specially. The author brings another point to prominence which ought not to be omitted in predicting results. Not only the strength of the planets in the Rasee has to be taken, but also the sources of the strength of the lords of the Navamsas which are occupied by those planets. Take an example. If Moon is in Taurus, he is exalted and if he chances to be the lord of the fifth house he becomes extremely good when he is placed in the quadrants or in 3rd, 10th and 11th houses. But he may be found to occupy an evil Navamsa like that of Capricorn or Aquarius. Then his influence will be considerably modified by the lord of the Navamsa he occupies, *viz.*, Saturn. Not only should the planets be strong and auspicious but also the lords of the Navamsas they occupy. The six sources of strength to the planets are well explained in the first Chapter. (See notes on pp. 96 to 103.)

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तद्भावेशस्याधिशत्रुग्रहोवा योनाखेटोबिंदुशून्यर्क्षयुक्तः ।
तत्तत्पाकेमूर्त्तिवित्तादिकानां नाशंब्रूयाद्दैववित्प्राश्निकश्च ॥ १६३ ॥

STANZA 163.

In horoscopy or horary (prasna-question) the planets give such results in their periods and sub-periods as are to be ascribed to them by their occupation, their ownership, their aspects, their conjunction, the influences of the zodiacal signs they occupy when they have no bindus there, the influences of the aspects of the planets modified by the

will be the number of years, months, days, &c., which have been given by the most powerful of these three in *Grahadatta Pindayur-daya* or the extent of life given by it to the fœtus in the womb. The next Dasa will be that of the planet who is strongest in the quadrants. After giving Dasas to all the planets in the quadrants take the planets in the houses next to quadrants and after them those which are in *Apoklibas* or next to them. (*See p* 59). In Jaimini Sutras the Dasas are differently given, and in *Kala-chakra* Vakyas periods are ascribed in a different method. Any one of these, if properly understood, will be sufficient and will be found quite correct. Thus the influence of the periods and sub-periods are very important in moulding man's prospects. The period of a planet in deep exaltation, occupying the 12th house from Lagna, differs from the period of the same should it be in the 11th or 10th. The period of a Neechagraha *(debilitated planet)* in evil conjunction differs from the Dasa of the same in good combinations. While the general condition of the man may remain stationary, as a king, a general, a judge or a merchant, he may be subjected to various temporary misfortunes without losing his general position and status in life. The author, in order to meet all these contingencies, draws the attention of his readers and asks them to bear these sources of strength and weakness of the planets in mind in venturing future predictions. A planet in exaltation gives a general value to the horoscope but if his favourable period comes he gives it a sudden elevation or perceptible change for better. If a friendly planet's sub-period comes, and the general lord is good, he gives much prosperity. If a debilitated planet rules and another powerless planet intervenes as his sub-lord, the man will be plunged into difficulties and disgrace. A planet in an unfriendly house gives greater irritation to the person if he is evil and less if he is good. Planets in Moolathrikonas (*see p.* 36) are favourable. Planets in friendly houses give many friends and influence thereby. Men are ever changing in their color, behaviour, passions, tastes, circumstances, prosperity and religiousness. Their successes and failures are also often very remarkable. Failing utterly in one calling, some take to others and succeed beyond their most sanguine expectations. Failing in some places men succeed in other localities. Failing with one class or nation they succeed with others. They change their tastes, their food, their countries, their wives, their

religion, their morals, their language and their character as do the rays of the ever inconstant Moon. This stanza, if properly understood, with reference to the details given in Chapter, I. enables an astrologer to predict the future of men and the changes they are likely to meet with great accuracy and precision. The author first deals with the influences of planets fixed at the time of birth and then with the influences of planets in their periods and sub-periods. The combinations of planets as they move on from year to year, month to month, day to day, and minute to minute, are not detailed here, and it is understood that the reader will get them from books which are devoted to that subject specially. The author brings another point to prominence which ought not to be omitted in predicting results. Not only the strength of the planets in the Rasee has to be taken, but also the sources of the strength of the lords of the Navamsas which are occupied by those planets. Take an example. If Moon is in Taurus, he is exalted and if he chances to be the lord of the fifth house he becomes extremely good when he is placed in the quadrants or in 3rd, 10th and 11th houses. But he may be found to occupy an evil Navamsa like that of Capricorn or Aquarius. Then his influence will be considerably modified by the lord of the Navamsa he occupies, *viz.*, Saturn. Not only should the planets be strong and auspicious but also the lords of the Navamsas they occupy. The six sources of strength to the planets are well explained in the first Chapter. (See notes on pp. 96 to 103.)

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तद्भविशस्याधिशत्रुग्रहोवा योनाखेटोबिंदुशून्यर्क्षयुक्तः ।
तत्तत्पाकेमूर्त्तिवित्तादिकानां नाशंब्रूयाद्दैववित्प्राश्निकश्च ॥ १६३ ॥

STANZA 163.

In horoscopy or horary (prasna-question) the planets give such results in their periods and sub-periods as are to be ascribed to them by their occupation, their ownership, their aspects, their conjunction, the influences of the zodiacal signs they occupy when they have no bindus there, the influences of the aspects of the planets modified by the

zodiacal signs they are in their own peculiarities and the peculiarities of the Rasees.

NOTES.

The stanza is an important one. As the above stanza so also this stanza, leads to important facts a careful knowledge of which is indispensable in ascribing *pahlam* (results) to the periods and sub-periods of planets. At the time of birth or question planets calculated, will be found to occupy certain *Bhavas* or significations. There are 12 houses and their significations have already been detailed in Chapter I. (*vide p.* 53). They will be shown later on in greater detail. All planets own certain houses at the time of birth or question. This is indispensable. The lord of birth may be in the 12th aspected by the lord of the 5th in the 6th. The planets are influenced by their own characteristics, by those with whom they join, by the signs they occupy, by the planets they are aspected, and by the houses they own. Thus lords of the 3rd, 6th and 11th houses, *prima facie* produce evil, but they may be beneficially joined, aspected, exalted or occupied, when they change their evil nature and become producers of favourable results. The Navamsa influences are not to be forgotten. The influences of signs are also important factors. Mercury in Scorpio is bad. The Sun in Capricornus and Aquarius is bad and so forth. The author of Sarwarthachintamani seems to make no distinction between the time of birth and that of question, although other writers on astrology have kept them as far as possible separately and treated them differently.

In Chappana and Lampaka, two eminent works on horary astrology (treating on questions asked) the matter is treated quite distinctly and elaborately. The astaka verga process is not mentioned here where certain houses have only a few Bindus (*ciphers*) or none at all, their influences have also to be considered in judging of planetary power.

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येखेटास्तेषुवाच्यं प्रबलखगबलं पाककालेबुधैस्त ।
द्वावेंशेवाभवनगुणमुक्तुल्ययोगस्यवापि ।
खेटिस्याहुःफलमपिदृगीशस्ययोनिप्रभेदे ।
योग्यंवाच्यं जननसमये प्राश्निकेचानुमाय ॥ १६४

STANZA 164.

At the time of birth or question, the results of those planets who are most powerfully aspected or combined in their respective Bhavas (significations) coupled with the influences of the Zodiacal signs, which are occupied by them will have to be predicted in their periods and sub-periods. The influences of the planets, the Rasees they occupy, the significations of those planets and Rasees, the influences of aspecting and combining planets, with those of houses they occupy, have all to be taken into consideration in predicting results.

NOTES.

Venkatasa has already told his readers to get all other information which is not found in his book, from competent works on astrology. *Astakavarga* has not been treated by him in this book. I refer the readers to Brihatjatka Ch. IX. where the valuable processes and examples about Astakavarga are given. There is also a separate book devoted to this and it may be consulted with great advantage. The book is called *Astaka Varga Bindusodhana*. Certain positions of planets are indicated at the time of birth as favourable, and these are denoted by putting in a *bindu* or zero, and others which are unfavourable as regards positions at the time of birth are shown by *Rekhas* or simple marks or dots. If any sign has no Bindus and a planet occupies it, the significations denoted by that sign will be destroyed. A man is born in Taurus. There is Saturn in the 3rd house, which gets no *zeroes* in the Astakavarga processes. During the time of Saturn either as principal or as sub-dasanatha the Bhava, *viz.* brothers, courage &c., indicated by the 3rd house will be destroyed or will be afflicted. A debilitated planet occupies the 10th house which signifies means of livelihood, reputation, political credit &c. The native will suffer dismissal, disgrace or prosecution or loss of reputation during the period of that planet or its sub-period. If the period of a planet in an unfriendly house comes up and he represents the 7th signification then death or danger to wife or disturbance to domestic happiness must be predicted. These stanzas ought to be very carefully studied. Every planet or sign must and will represent some Bhava or other and if that planet happens to be debilitated or is

found in an unfriendly house or has evil aspects or otherwise becomes powerless, the Bhava so indicated suffers when the period or sub-period of that planet comes. The intensity of the danger and its duration will depend upon the evil nature of the planet and other sources of weakness it has. It will be seen how difficult astrology is and what an amount of intelligence and study are required to make successful predictions. The cheap fewpenny astrologers, with a few stanzas in their heads, cannot certainly be expected to do even an *apology* for justice to this science and those intelligent people who consult them with a view to cheap payments, ought certainly to realize their own duties to the sublime science from which they wish to procure the best information possible. The hateful idea of making grand sciences very easy is to be doubly deplored. There is no royal road to learning and when such easy methods are promulgated they produce simply disastrous results from the superficiality of its treatment. How can any difficult science be mastered and made practical without a lifelong devotion? Even then the *expert* knows that he has much to learn. *Venkatesa* does not encourage such easy going rogues who would like to pose as astrologers by a superficial knowledge. He insists upon a fair knowledge of the elementary portion before the student could make any attempt at predictions. The whole lot of details must be gone through and that thoroughly well, if not he does not guarantee the results described by him and the ancient *Maharishis* (sages). I beg to draw the readers' attention to these pertinent remarks of the author, supplemented by my own.

When so many preliminaries are required to be studied and remembered it can easily be seen that the one anna and the two anna astrologers will only give in return an equivalent intellectual value for the amounts paid to them by the consultors. For each planet there are about 30 or 40 sources of strength to be considered in the commencement. The Zodiacal signs are equally affected. The strength of constellations have to be marked. The periods and sub-periods have to be brought down to the minutest division possible and the different combinations must be consulted. All objects in nature are governed by these planets and they have to be ascribed or identified under their respective jurisdictions. Then there are the mathematical calculations to get at the correct

positions of planets, and to fix the different Bhavas at the time of birth or question. The Astakaverga and other processes recommended in the standard works on astrology have to be learnt and worked out. The astrologer becomes only then duly qualified to enter into the regions of prediction and make his way there as best as he can, according to the strength of his general education qualified by the special study, and backed up by a splendid memory and the more splendid genius.

These are not the kind of astrologers whom we daily meet in the market. Those who consult have no reason whatever to complain against the quacks, for they pay them badly, and like quacks, expect them to work well and honestly for the trifling payment. They scatter dirt and hope to gather gems into the bargain and if they are disappointed the fault is more with themselves than with the quacks who are consulted. If society only condemns quacks and rogues and neglects them as they deserve to be, they will gradually drop down and disappear in course of time, but this will never be done. The best way to put down prostitution is to neglect women of evil repute. But society as a whole has never done it and can never do it, and prostitution prevails to an awful extent simply by the encouragement given to it by society. If quacks and imposters are treated with contempt, they will never flourish. But this can only be done when society is not what it is now. This will be paying a high moral complement to society. As long as a large percentage of the individuals forming a society, are themselves imposters and cheats in other fields of work than astrology, they cannot but tolerate their brethren in this, by the sheer force of mutual professional sympathy. One rogue goes to another to overreach him. The latter knows the object of the former's visit, and each conscious of his own skill in imposture tries to do business with the other as an honest man. The other equally clever only returns his complement if he can. There are many patrons who encourage quacks in the field of astrology, and make much of them for not what they know or can prophesy, but for purposes for which they may be used to the consultor's advantage. The astrological rogues, well posted in the work of imposture of the latest pattern, return calmly their complement when their turn comes and pay them in their own coin. Thus both parties—those

who consult and those who are consulted—are largely to blame, and these are indispensable to the existence of society as it is and as it will be for ages to come. Morality and honesty will remove a lot of these difficulties, but they cannot be purchased unfortunately in the world's market. Venkatasa in the commencement of the 2nd chapter shows the importance of these general principles in the astrological sciences which have to guide the astrologer in the art of his predictions. Good planets in good Bhavas, with good combinations and good aspects, in good houses produce favourable results while evil planets in evil Bhavas with evil conjunctions and evil aspects produce much misery and unhappiness. Planets in *combust* are called *Asta* and they are said to yield very unfavourable results. Those planets which are with the Sun in any sign in close proximity with his disk get powerless, and are called *Vikala* or without light or rays. The moon affords a splendid example of this on the new Moon day. We hardly see the Moon and he is perfectly powerless and without rays when he is in close proximity with the solar disk. Rahu and Kethu have no *combust* and on the other hand the presence of those planets with the Sun will considerably impair the Sun's capacity to influence as he is said to be eclipsed by them. All the other planets have this state of combustion when they are close to the Sun.

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मंदभांद्यगुखरेशरंध्रपास तन्नवांशपतयोथयेग्रहाः ।
तेषुदुर्बलदशा मृतिप्रदा कष्टभेचरतिसूर्यनंदने ॥ १६५

STANZA 165.

The lords of the Navamsas occupied by Sani, Mandi, Rahu, Gulika, and the lord of the 8th, are generally the Maraka planets to **the native** *and kill him when Sani is moving in the 8th house and when the worst period of any one of the above planets is passing at the time.*

NOTES.

Venkatasa now gives hints as to who is likely to kill a *native*. In the Rasi diagram Saturn, Mandi, Rahu, Gulika, and the lord of the 8th from Lagna are to be fixed, and then their positions in the Navamsa have to be ascertained by pure mathematical calcula-

tions. (*Vide* pp 50—69.) The lords of the Navamsas where the above named planets are situated, are found to be powerful in inflicting death when Saturn is moving in the 8th. The author is not clear about the last expression, but he presumes a general knowledge in the student. Gochara or the movements of the planets every day with reference to the position of the Moon at the time of birth has much good and evil influence on the person as the planets are favourably or unfavourably combined at any given time. The eighth house from the Moon represents the length of life. If Saturn is moving there, any one of the unfavourable periods of the lords of the Navamsas occupied by Sani, Rahu, Mandi, Gulika or the lord of the eighth from Lagna intervenes, then death may be reasonably expected. One or two illustrations will clear this most important point.

Take a horoscope for illustration.

	Moon Rahu	Birth Gulika	Saturn Mandi
Sun Mercury Jupiter			
Venus.		Mars Kethu	

	Birth Jupiter Gulika.	Rahu	
	Navâmsa.		
Mer- cury.	Kethu Mandi	Sun Venus Mars Saturn	Moon

The person was born on a Tuesday and Mandi begins to influence him after 17 ghatikas and is placed in Gemini. As per Stanza Saturn, Mandi, Gulika, Rahu and the lord of the 8th must first be noticed. The lord of the 8th is Jupiter. All these are found in the Navamsas thus—Jupiter and Gulika in Aries, Rahu in Taurus, Saturn in Libra and Mandi in Scorpio. The lords of Navamsas occupied by them are Mars, Venus, Venus and Mars respectively.

who consult and those who are consulted—are largely to blame, and these are indispensable to the existence of society as it is and as it will be for ages to come. Morality and honesty will remove a lot of these difficulties, but they cannot be purchased unfortunately in the world's market. Venkatasa in the commencement of the 2nd chapter shows the importance of these general principles in the astrological sciences which have to guide the astrologer in the art of his predictions. Good planets in good Bhavas, with good combinations and good aspects, in good houses produce favourable results while evil planets in evil Bhavas with evil conjunctions and evil aspects produce much misery and unhappiness. Planets in *combust* are called *Asta* and they are said to yield very unfavourable results. Those planets which are with the Sun in any sign in close proximity with his disk get powerless, and are called *Vikala* or without light or rays. The moon affords a splendid example of this on the new Moon day. We hardly see the Moon and he is perfectly powerless and without rays when he is in close proximity with the solar disk. Rahu and Kethu have no *combust* and on the other hand the presence of those planets with the Sun will considerably impair the Sun's capacity to influence as he is said to be eclipsed by them. All the other planets have this state of combustion when they are close to the Sun.

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मंदभांद्यगुखरेशरंध्रपास्त तन्नवांशपतयोथयेग्रहाः ।
तेषुदुर्बलदशा मृतिप्रदा कष्टभेचरतिसूर्यनंदने ॥ १६५

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Take a horoscope for illustration.

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When Saturn is moving in Scorpio as per Gochara, the death of the party may be predicted in the subperiod of the most powerless of the above planets. Of the two planets, Mars and Venus it has to be determined who is the weakest, and then death must be ascribed to him. Venus is the lord of the birth, a friend of Saturn and stays in the eighth house, in opposition to him. In the Amsa, Venus has gained strength by being in his own house, and in company with Saturn who is exalted there. Mars on the other hand is the lord of the 7th and 12th houses, occupies Libra an unfriendly house, and is in the Amsa, with Venus, Saturn and the Sun in Libra. The Sun is in debilitation and Mars is in an unfriendly house. Mars therefore is weaker in comparison with Venus. When Saturn is moving in Scorpio and Mars becomes the lord or sub-lord of the period, death may be predicted. All these points involve a series of mathematical calculations without which the work of the astrologer becomes more or less a guess work, and quite a broken reed, to trust to, for making certain predictions about future events.

धनाधिपः पापखगोयदिस्या च्छुन्यारभोगींद्र दिनेश्वराणां ।
अंतर्दशायां धननाशमाहुः पापान्विते तद्भवनेतथैव ॥

STANZA 166.

If the lord of the 2nd house is an evil planet, if an evil planet occupies the 2nd house, and if the lord of the 2nd is in conjunction with an evil planet, loss of wealth must be predicted in the sub-periods of Sani, Kuja, Rahu and Ravi.

NOTES.

Venkatasa having given hints as to the results about the health, life and general prospects by the strength or weakness of planets, now begins to enumerate the combinations which cause loss to property and the times when such losses of wealth may be expected. Evil planets are Saturn, Mars, Sun and Rahu. Weak Moon and badly associated Mercury are not named by him here as

evil, although he was stated so in Stanza 76 (*Vide* p. 70). The first condition is that lord of the 2nd house, signifying wealth, must be an evil planet, there must be a malefic in the second and the lord of the 2nd must be in evil conjunction. Then the sub-periods of Saturn, Mars, Rahu and the Sun, will cause loss to the wealth of the person. In what periods these sub-periods will cause ruin or loss is not clearly mentioned. But we can easily see that these sub-periods during the Dasas of the lord of the 2nd house who is evil, the evil planet which occupies the second house and the malefic with whom the lord of the 2nd combines, are the Anthar dasas, when the person will be subjected to losses in property. The Dasas and Bhuktis of evil planets are unfavourable and it is very natural to expect loss of money when any one of them has jurisdiction over the house of wealth. Losses are mentioned but what are the causes by which these losses are to be expected are not detailed. I will try to explain them later on.

धनान्वितः पापखगस्तदीशः स्याच्चेद्दशायां क्षितिपालकोपात् ।
मानार्थनाशोनिगळं नराणां स्थौनच्युतिः स्वेष्टजनैर्विरोधः ॥

STANZA 167.

If the lord of the 2nd is an evil planet and occupies that house there will be loss of wealth. public disgrace, fines and penalties through the displeasure of government, confiscation of property, imprisonment, separation from his country or banishment and hatred of the relations, during his period

NOTES.

If the lord of the 2nd is in that house, and happens to be evil, he produces all the above miseries during his period. Suppose he is an evil planet and owns the 2nd house, and occupies it without favourable aspects and if he is in exaltation can all the above miseries be safely predicted about the man? The author has already told his readers that when evil planets are well aspected or in good houses, or in exaltations, they greatly modify their

evil results and produce even beneficial results. If the same lord is debilitated, and aspected by evil planets, the person suffers greatly and will be thoroughly ruined. The degree of intensity of weakness or strength of the planet must be ascertained by mathematical calculations, and where evil is in abundance; the suffering and ruination will be large, but where good is found among the evil planets in the shape of strength by aspect, exaltation, occupation of good Vargas and so forth, evil must be predicted, but in a considerably mitigated form, or the person gets into troubles and gets out of them again with honor.

पापग्रहाणा मपहारकाले पापग्रहाणां विदशाविपाके ।
भूम्यर्थमानात्मजसोदराणां नाशंसमायाति शुभैर्नदोषः ॥

STANZA 168.

During the above named evil planetary periods, their sub-periods and their still minor divisions, the person loses lands, riches, reputation, children and brothers. Good planets do not produce such unfavourable results.

NOTES.

This is a continuation of the previous stanza. It is meant here to show that the periods and sub-periods of evil planets produce loss of wealth, lands, death of children and brothers, and bring the man to disgrace and ruin. Good planets, he says, do not produce such results. Even in their sub-periods, and other divisions, *benefics* are more considerate than *malefics* in producing evil results.

वित्तशुभे शोभनखेचरेशे तत्पाककाले धनलाभमेति ।
शुभग्रहाणा मपहारकाले तदाभवेदात्मज वाग्विलासः ॥

STANZA 169.

If there is a good planet in the 2nd house, and the lord of the 2nd is a benefic, then prosperity may be predicted in the Dasa of the latter as also the pleasure of hearing the talk of his children.

NOTES.

The mere fact of the lord of the 2nd being a benefic adds much to wealth, and if he occupies a good position, and auspicious planets occupy the 2nd, large wealth and all its appendages will flow easily and with little exertion on the part of the man. If an exalted good planet occupies the 2nd and his Dasa or Bhukti comes in an equally favourable period or sub-period, the man will have sudden and unexpected fortunes. To him, everything promises success, and all institutions would prosper greatly with which his name is connected and which he starts. This affords a good sphere for starters of all institutions, societies and speculations, and they must appoint such men as secretaries and presidents, as have their lord of the second favourably situated, and who have good planets in the second houses and who are under the influences of such periods and sub-periods. The speculations thus started will attract money, influence, and thrive well. When persons, whose lords of the 2nd and 10th houses are evil, and when those signs are occupied by evil planets, are selected as secretaries, managers and presidents, the institutions are sure to suffer and bring discredit upon their promoters. Men are thoroughly blinded by prejudice, they spend hundreds or thousands in all preliminary tomfoolleries, but will not secure the permanency and success of any institution by consulting *competent* astrologers and taking their advice beforehand.

During the sub-period of the lord of the 2nd, when he is good or during the sub-period of the planet who is good and who occupies the 2nd house the person will have the pleasure of hearing his children talk. This means that he will have children and they will prosper well.

पापग्रहे वित्तगृहाधिनाथे पापान्विते पापवियच्चराणां ।
अंतर्दशाया मनलास्त्रचोरैर्दुःखं समायाप्य शुभप्रदोपि ॥

STANZA 173.

During the period of the lord of the 4th house in the sub-periods of evil, combust or debilitated planets, the person will be compelled to leave his country and there will be great loss among his relations.

From the third, Venkatesa takes the reader to the 4th sign. All these Bhavas are to be counted from the Lagna or birth. Fourth means, the fourth from the Lagna. As many are making mistakes about these preliminary facts I have to call their attention to these facts. If Aries is Lagna, it counts as one. The second is Taurus, the third is Gemini, the fourth is Cancer, and the fifth is Leo and so on. The fourth house signifies carriages, education, mother, happiness, relations, morality, lands, horses and houses; all these have to be consulted for their prosperity or adversity with reference to this house, its lord, the planets who occupy it and those which aspect as well as those who are Karakas (lords) for the various events. Fourth represents mother and its lord may be any one of the planets. The Karaka or lord of mother is Chandra. Fourth represents education, and its lord may be Kuja. But the Karaka (lord) for it is Guru and his strength has to be consulted in addition to the lord of the fourth. Thus if the lord of the 4th is a benefic and is well situated, it cannot be said that all those events which are signified by it will be eqaully prosperous. If the lord of the 4th and Moon are good, mother will be happy and long-lived. If the lord of 4th and Jupiter, are good, the person will have good education. If he and Mercury are favourable, there will have good education and high intelligence. If the lord of the 4th is a benefic, those events indicated by that house will be successful. A powerful Sukra with a beneficient aspect and the exaltation of the lord of the 4th will be most desirable and will add much to the worldly comforts of the man. Later on this house will be dealt with at greater length.

बुद्धिभ्रमं क्रीत्सितभोजनंच पापग्रहाणां सुतभेशकाले ।
अंतर्दशायां प्रवदेन्नराणां शुभग्रहश्चेन्न तथाफलंतु ॥

STANZA 174.

If the sub-periods of evil planets come during the period of the lord of the 5th house, who is evil, the person becomes deranged or insane and will have dirty and unseasonable meals. If the lord of the 5th is a benefic, these unfavourable results ought not to be predicted.

NOTES.

The fifth house represents intelligence and children. And the author is summarising the results shortly with a view to give a general idea of what may be expected during the period of the lord of the 5th when evil and the sub periods of the evil planets come in.

राजाग्नि चोरैर्व्यसनं व्रणेश दशाविपाकेतु शुभेतराणां ।
अंतर्दशायामतिकष्टमेति प्रमेहगुल्मक्षय पित्तकासैः ॥

STANZA 175.

If the evil planets bring their sub-periods during the period of the lord of the 6th, when he is evil, they give losses from litigation, fines, thieves, fire and enemies and they also produce jaundice, asthma, venereal complaints, consumption, enlargement of spleen or liver; and those sub-periods will be productive of much misery.

NOTES.

Sixth house represents debt, diseases and enemies Men cannot be more miserable than when they have these three sources of misfortunes. Any one of them will be enough to kill ordinary men. Three of them will be too much for even men with wonderful patience. To the list of misfortunes, the author has enumerated, he should have added the dun of the creditors. Litigation includes all such sort of things. In all astrology, the most useful chapters are those which deal with misfortunes, miseries and

deaths. Men in all ages have tried to overcome these by knowing them beforehand, and their successes have varied with the physical conditions they were surrounded, and the amount of intelligence, patience and devotion they possessed in the pursuit of knowledge which analysed these sources of misery, and which enabled them to find out counter influences to modify or remove them altogether. Hindus pretended great knowledge in these matters and it is for the students to find out how far their pretensions are justifiable. If a man is surrounded by enemies his life becomes miserable and uncertain. If he has disease, he suffers much and gets disgusted, if he has debts, the peace of mind goes away and often he becomes unprincipled to deceive his creditors. Sixth house, therefore, becomes a very important one and the more men study about it, the better it will be for them, with a view to find means to overcome the evils which may be indicated by the planetary periods and sub-periods. There are differences in the doctrines of astrology on this point. Some authors call good planets in the sixth house as producers of evil results, while others say that evil planets in the sixth house produce evil. Regarding these important differences in astrology I would draw the attention of my readers to the valuable articles I have contributed in the pages of my Astrological Magazine in Vols. II, III, IV, V and VI.

दारेशपापग्रहदायकाले स्त्रियां विरोधं मरणंचतस्याः ।
विदेशयानंचपुरीषमूत्र कृच्छ्रंभवेद्भूपति कोपमत्र ॥

STANZA 176.

If the period of the lord of the 7th who is evil, comes, the person will have quarrels with females, and his wife may die. He will incur the displeasure of government, and will be separated from his dear country. He will be subjected to complaints of the sexual organs and anus

NOTES.

Seventh is the house of marriage, passions, sexual happiness, and wife. When the lord of that house is evil and his *Dasa* comes, the person will be banished from his country, will quarrel with his wife and she will die. The displeasure of the ruling authorities is a source of unhappiness to him. Venereal complaints in the sexual organs and in anus will also trouble him much. The author here simply refers to the period of the evil lord of the 7th without referring to sub-periods of evil planets. But that is to be implied. If a Dasa extends for 20 years, there will be good and evil planets as Antardasanathas or lords of sub-periods. It is only the evil lords of the sub-periods who produce the above-named miseries. Good planets do not give evil results.

Marriage can make a "heaven of hell and a hell of heaven." A good wife, obedient, loving and chaste, will make a man enjoy heavenly bliss although he may be surrounded by great miseries and poverty. But a quarrelsome, unfaithful and impertinent wife can make a man extremely miserable, although he may be rolling in wealth, and may have a good social position. The seventh house represents wife as well as sexual organs,and the complaints therefrom. Evil planets make him adulterous and give him as the result of immorality, continuous future sexual diseases.

रंध्रेशदाये फणिनाधभौम शनैश्चराणा मपहारकाले ।
आयुर्यशोवित्तविनाशनंच दारात्मबंध्विष्ट सहोदराणां ॥

STANZA 177.

During the period of the lord of the 8th when evil the sub-periods of Rahu, Mars and Saturn give loss of wealth, reputation, life, wife, relations, friends and brothers.

NOTES.

Venkatasa names only Rahu, Kuja and Sani as evil planets here, and says that during their sub-periods they produce undesir-

able results. The lord of the 8th is generally bad and if he happens to be an evil planet he will be much more so. By evil, I believe it is to be understood as the planet being in evil houses, with evil aspects and conjunctions or owning evil signs.

स्थानच्युतिं बंदुविरोधताच विदेशगानं सहजैर्विरोधः ।
भवेच्छुभेशस्य दशाविपाके शनैश्चरराहि दिनाधिपानां ॥

STANZA 178.

If the lord of the 9th is evil, during his period and the sub periods of Rahu, Sani, Kuja and Ravi, there will be much misery from wanderings in a foreign country, hatred of relations, quarrels with brothers and separation from home.

NOTES.

In the above stanza Ravi has been omitted as an evil planet while here and elsewhere he is included in the list of evil planets. 9th represents father, religiousness. *Thapas* and wealth in a general way. Generally the lord of the 9th is good by ownership as it is a Thrikona, and confers strength on its lord. But when he is evil, debilitated, in unfriendly houses with evil aspects and conjunctions, he cannot certainly be expected to produce good. During the Dasa of the lord of the 9th when evil and the sub-periods of Sani, Kuja, Rahu, and Ravi the person suffers from hatred of relations, separation from home, and quarrels with brothers. If these lords of sub-periods are good by exaltation and aspects then they will not do much evil.

कारागृहप्राप्ति मनेकदुःखं दुस्वप्न शोकानलदग्धदेहः ।
कर्मेश्वरस्यांतरभुक्तिकाले पापग्रहाणा मपकीर्तिमेति ॥

STANZA 179.

The sub-periods of evil planets during the period of the lord of the 10th when evil, will produce imprisonment, many kinds of mise-

ries, horrible and disturbing dreams, emaciation in the body by various kinds of misfortunes and evil reputation.

NOTES.

Venkatasa has not here said who are evil planets. In Stanza 166, he stated who are evil planets and when the subsequent stanzas omit to mention them, it is understood that the student refers to them. (*Vide notes to Stanza* 166). They are Rahu, Kuja, Sani and Ravi, weak Moon and bad Mercury.

Tenth is the house of reputation, means of livelihood, general rise and influence or rajayoga titles, political success and position. Some have great influence with the Government, some command respect among their relations, some are obeyed by their class people, some secure universal respect. All these states of influences and their thousand different grades are due to the strength of the lord of the 10th and those who occupy and aspect it. Man always suffers public disgrace if evil planets aspect or occupy the 10th when its lord is powerless, when debilitated planets occupy it, and when there is evil conjunction there. This is a very important house, and deserves every care at the hands of the student. If there are exalted planets in the tenth house and they are not debilitated in the Navamsas the person gets sudden elevations. If exalted planet occupies a debilitated *Amsa* the person gets promotion and gets also degradation. All these Bhavas or houses are carefully explained in the subsequent chapters.

दशाविपाके त्वधलाभपस्य भुक्त्यंतरे द्रव्यविनाशनंच ।
रव्यारभोगींद्र शनैश्चराणां कार्यार्थकृच्छ्रं क्षितिपालकोपात् ॥

STANZA 180.

If the sub-periods of Ravi, Kuja, Rahu and Sani intervene in the period of the evil lord of the 11*th house, the person suffers losses through the displeasure of the ruling authorities, disturbance to his legitimate work, mental distractions and general misery.*

8th, and 12th houses from each other they produce banishment, death, dismissal, sorrow imputations against honor and general misery. These have been carefully and elaborately described during the periods and sub-periods of evil planets by the learned Munindras.

NOTES.

I have explained in full who are permanent and who are temporary friends and all the shades of differences arising from these sources in my notes to Stanzas 109-110 (*vide* P. P. 94 & 95). About the evil influences of planets occupying 6th, 8th, and 12th houses see notes on Stanza 143. p. 124. If evil planets happen to be temporary friends the unfavourable results will be greatly modified and the person will have misfortunes in a mild form. Those planets who are in the 6th, 8th and 12th houses from each other at the time of birth give worry, separation from home and native country; dismissals, and degradations, false imputations constant quarrels with mean and low men and general misery. All these results, says Venkatasa, are very carefully and elaborately described in the Dasa and Bhukti Phalams by the famous *Munindras* or the great Maharishis. He plainly therefore admits his position as a compiler and takes no credit for any originality in his work. Sarwartha Chintamani is an exhaustive compilation from the most famous works on astrology found during the time of the learned author.

Many people are sensitive and if false or illgrounded imputations are levelled against them they feel extremely offended and have great misery. Banishment from a country is unpleasant, however it might be brought about. All these unfavourable results have to be predicted during the periods of planets who are ill situated and who have temporary enmity with the lords of the sub-periods.

आपाततस्सं कुचितार्थवाक्यै रुक्ताग्रहाणां परिपाकसंज्ञा ।
निषेकलग्नाद्दिनपस्तृतीये राशौयदाचारवशादुपैति ॥ .

आदानलग्ना दथवात्रिकोणेरवौयदाजन्म वदेन्नराणां ।
आदानलग्नात्सुतभेतुजन्मलग्नं वदेच्छास्त्रविदोवदंति ॥

STANZAS 184 and 185.

The great Munis have framed very short and difficult sutras indicating extensive meaning in the form of Dasa and Bhukti explanations. When the Sun moves in the third house from the Lagna of Garbhadhana or in the 5th and 9th from it the birth of the child must be predicted. The fifth house from the conception Lagna has been described by the learned in astrology as that which would be the birth of the future child.

NOTES.

Very important issues have been indicated in these stanzas and the readers' attention is drawn to them. Children are indicated by the 5th house in a horoscope. This is not a future contingency, but one which already lies prefigured in the horoscope of any person. A child's horoscope is taken and its children who are then nowhere, will be described in plain terms, their number, sex, prosperity, death and other important particulars appearing therein. Where are these children of children? and how can an astrologer know anything of the children of a baby which is perhaps only a minute old? The Hindu astrology shows its superiority over the Western systems in that it includes the Karma, the Gnana and the Moksha theories, and rises far above the level of a material science which can command insight and knowledge only on a phyiscal basis. All astrological writers are agreed in giving influences from the very commencement of sexual union and every one of them traces connection even earlier than that. The sexual function itself is based upon the influence of planets and

inhuman murder. But Hindu sciences go a step further and trace the *prebirth* influences even to earlier stages. Conception is the act at which the prepared *seed* of the male enters the prepared *bed* of the female. If it is admitted that the fætus in the womb of the female is subjected to good or evil influences during the carrying months will it not be reasonable to concede that the *seed* in the male before its entry into the bed of the female, must have been subjected to similar influences? The Hindu astrological and religious writers have gone even a step further. When an infant is born, and its horoscope is carefully prepared, it may be found out by referring to the fifth house what number of children, of what sex and of what fortune, the baby will have in future. This may be predicted with reference to the 5th house. Therefore it is obvious that the *future issues* of the infant are already lying prefigured as it were in the infant and being moulded by invisible forces and that its horoscope indicates both their number and their sexes. It will be in the hands of the person to change the law of sex and get males or females as *he* pleases, provided he knows beforehand what sort of children he would get, through competent astrologers and would take proper measures to change their sex and fortunes before their development is completed to give the sex formation. European astrologers are entirely silent on these matters because their astrology gives only the results of influences at the birth time without teaching the higher causes which produce these results. If planetary influences are fixed and there is no *power* in the world to change their effects, then there is no hope for humanity and despair would be their goal. It does not appear to be so arranged by the all merciful power of the Almighty. Planets indicate previous causes and their results and there is a ray of the Mighty Power in man called the Brahma Kala which when, properly devoloped by Yogao Manthra, or Gnana methods, can be made to overcome and regulate the planetary influences to the greatest advantage of man. A good

astrologer must not only be well versed in astrology but also in other sciences which have been recommended in the Hindu method as having a direct bearing upon it. This is a very difficult and important question and I have frequently referred to it in the columns of the Astrological Magazine. As the planetary influences of birth are concentrated, as it were, to a large extent, comprising the prenatal, paternal, maternal and karmaic results, it may be generally taken as a safe guide to go on from that period and base all future predictions upon it. Here a large field for speculation is opened for those who care to know more about the immediate causes which govern the terrestrial phenomena. All natural forces are not of the same intensity or potentiality. Some are apparently weak while others are tremendously strong. The smaller are naturally governed by the greater. In man the mind is greater than the physical forces. Mind is governed by some unknown agent called Self or Ego. This may be called Soul or jeeva according to the development in an individual. The last again is governed by still higher forces, until we go to the final Power called the *Brahma*. Predictions therefore are relative and pertain to certain Physical levels. There is no fatalism and the so-called *inevitable* is an ignorant fiction. The higher is the human knowledge the greater are the chances of material and moral advantages to be secured. But for careful delicate and definite predictions, not only a thorough knowledge in astrologer is needed, but also acknowledge in other sciences which have a direct bearing on the Astrological principles. Medicine as known to the Western nations has made ordinary progress in the direction of reproduction and continuation of species. Every sexual act of the male with the female does not give rise to conception. The medical man cannot say when a woman concieves. There are only certain periods when conception can take place. The marriage adaptations, the numerous rituals and the fixing of auspicious times for sexual union are based upon the theory that when the

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astrologer must not only be well versed in astrology but also in other sciences which have been recommended in the Hindu method as having a direct bearing upon it. This is a very difficult and important question and I have frequently referred to it in the columns of the Astrological Magazine. As the planetary influences of birth are concentrated, as it were, to a large extent, comprising the prenatal, paternal, maternal and karmaic results, it may be generally taken as a safe guide to go on from that period and base all future predictions upon it. Here a large field for speculation is opened for those who care to know more about the immediate causes which govern the terrestrial phenomena. All natural forces are not of the same intensity or potentiality. Some are apparently weak while others are tremendously strong. The smaller are naturally governed by the greater. In man the mind is greater than the physical forces. Mind is governed by some unknown agent called Self or Ego. This may be called Soul or jeeva according to the development in an individual. The last again is governed by still higher forces, until we go to the final Power called the *Brahma*. Predictions therefore are relative and pertain to certain Physical levels. There is no fatalism and the so-called *inevitable* is an ignorant fiction. The higher is the human knowledge the greater are the chances of material and moral advantages to be secured. But for careful delicate and definite predictions, not only a thorough knowledge in astrologer is needed, but also acknowledge in other sciences which have a direct bearing on the Astrological principles. Medicine as known to the Western nations has made ordinary progress in the direction of reproduction and continuation of species. Every sexual act of the male with the female does not give rise to conception. The medical man cannot say when a woman concieves. There are only certain periods when conception can take place. The marriage adaptations, the numerous rituals and the fixing of auspicious times for sexual union are based upon the theory that when the

planetary Dasas and Bhukties are favourable these facilitate conception, when they are unfavourable they produce abortions or disturbances. The intensity of evil must be met by an equal intensity of counteracting influences by remedial measures. Excellent times (*Lagnas*) might be fixed by competent astrologers for the propogation of desired children and success might be ensured by careful calculation of the previous forces against the birth of issues and the good influences which might be directed in favour of them. If sexual union fails in producing conception the reason must be sought in astrological causes. Medicine is thoroughly helpless in this matter. A person-male or female, who has Mars Saturn or weak Sun with evil combination in the fifth house will have no children, or will have children who die early, because on every act of his sexual union with his partner, the influences of these malefics will be exercised, and they will dry up the progeny by the unfavourable magnetic currents. But when benefics are there the seed will be prolific and the house-hold will be blessed with children.

पुत्रांशकेवापिनिषेककाले पुंजन्मबालाजननंविलोमात् ।
निषेकलग्नेशतृतीय्यनाथौलग्नस्थितौ चेद्यमळोद्भवस्यात् ॥

तृतीय्यनाथेनयुतेनिषेकलग्ने श्वरस्तत्सहजेतथैव ।
निषेकलग्नेशशिनंदनोवारव्यात्मजो वायदिपापदृष्टः ॥

पिंडाकृतेर्जन्मवदेत्तदानीं शुभेषितश्चेन्नतथाविदंतत् ।
लग्नेश्वरेकर्मगतेविलग्ने भोगींद्रयुक्तेसतिपादजातः ॥

रंध्रेश्वरेराहुयुतेविलग्ने जातोरगैर्वेष्ठितसंभवस्यात् ।
केंद्रसराहौगुळिकेनयुक्ते लग्नेश्वरेवानिधनेशयुक्ते ॥

क्रूरग्रहाणांचदृगाणलग्ने जातोरगैर्वेष्टितसंभवस्यात् ।
लग्नात्रिभागोंडजसर्पसौम्यस्त्रीनामयुक्तश्चतधात्रिभागः ॥

STANZAS 187, 188, 189, 190 and 191.

If the Navamsa of conception sign falls in male signs or those occupied by male planets, male children must be predicted. If otherwise female children will be born.

If the lords of conception sign and the 3rd from it, are occupying the conception Lagna (Nishaka) then the birth of twins must be predicted. 187.

If the lords of conception sign and the 3rd from it are found in the 3rd house, there will be twins born. If the conception Lagna is occupied by Mercury or Saturn having the aspects of evil planets, then the child born will be ill-developed (Pindakriti) but if benefics aspect them such results ought not to be predicted. If the lord of conception occupies the 10th house from it and Rahu occupies the conception time the child will be born with feet first. 188-189.

If the lord of the 8th from conception joins with Rahu and occupies conception Lagna then the child will be born with the umbilical cord wound round its neck or head like a serpent. If Rahu and Gulika occupy any kendra or if the lord of conception joins with the lord of 8th and occupies a kendra similar results have to be predicted. 190.

If the Drakkana of conception Lagna is occupied by malefics, the child will have similar cords. If the Drakkana of conception happens to be Andaja or Surpaja the child born will have a similar appearance. 191.

NOTES.

I have already told my readers that Venkatesa is an exhaustive compiler and has tried to give as many useful combinations as could be conveniently stuffed into a decent volume.

Children are born in various ways and forms and it can be seen at once that the influences of the first as well as subsequent

sexual unions between the couple have a great deal of effect upon the formation, capacity and prosperity of the future child.

There are normal as well as abnormal births and the formations and malformations of the fœtus are also often curious and interesting.

First Venkatasa gives combinations for the birth of twins and then for malformations among children. If the lord of the *conception Lagna* joins with the lord of the 3rd from it and both occupy the conception sign, or if both of them are found in the 3rd from the conception time, then the birth of twins must be predicted. He gives only two combinations for the birth of twins. Those who want to have more knowledge about these facts can refer to stanza 4 of Chapter V of Brihat jataka.

If the conception Lagna is combined with Mercury or Saturn, having the powerful aspects of evil planets, like Mars, Sun and weak Moon, then the fœtal development will be stinted and the child will become a mass of flesh without well developed organs and if these planets Buda and Sani have the beneficial aspect these malformations ought not to be predicted. It will be seen here how important the conception time is and what special care should be taken when a man wishes to join a woman for the purposes of sexual union and reproduction. All children are expected to be naturally born with their head first. But there are some instances in which children are born with feet first. This is not considered to be auspicious. If the lord of conception sign is in the 10th from it and Rahu occupies the conception Lagna then the child will be born with feet first and head afterwards.

There are some children who are born with some covers and other appendages. The author gives a few combinations to find out these curious phenomena.

If the lord of the 8th from conception and Rahu occupy the conception Lagna the child will be born with an *umbilical* cord round its head, neck or body in a curious shape- fashion. Similar results are to be predicted when Rahu and *Gulika* are together in *Kendra* or the lord of conception and the 8th in *Kendra*.

If the *Drakkana* of conception time happens to be owned by cruel planets then also the child will have similar appendages. For Drakkanas see p. 25 of this book, also Chap. XXVII, *Brihatjataka* with *Bhattot Pala's commentaries*.

Then he refers to two expressions called Andajas and Surpajas. Those who are born when the conception takes place in the *Andaja* or *Surpa Drakkana* rising will have similar cords or cowls or hoods covering them. *Andajas* are those which are born from *Anda* an egg or bird Drakkanas and they are:—

2nd Drakkana of Mithuna Gemini.

Ist Drakkana of Simha—Leo.

3rd Drakkana of Thula--Libra. Surpa (Serpent) Drakkanas are 3rd Drakkana of Cancer (Kataka) 1st and 2nd Drakkanas of Vrischika (Scorpio) and 3rd Drakkana of Meena (Pisces). A few remarks on sexual union will not be out of place.

Every sexual act is not followed by conception. When the seed thrown by the male is retained in the womb of the female conception takes place. The time at which the male fluid is injected into the organ of the female and retained there for purposes of reproduction, is technically called conception and this time must fall into some Lagna or Zodiacal sign. In the month of Aries at sunrise a person cohabits with a female and conception takes place. Aries will be the conception time. Suppose the person joined with a women just about the sunset in the solar month of Aries on the 10th day, then the connection took place in Libra which is the setting sign. If the male seed is retained

by the woman then Libra is the conception time or sign. The divisions of these signs, as usual, into 9 equal parts furnish us with Navamsas. By mathematical calculations it is easy to find in what Navamsa conception took place with the necessary combinations of planets at the time. Those who wish to be careful in begetting their progeny would do well to think of the proper times for sexual union. Females with ordinary intelligence find out whether the seed is retained or not, and the time may be marked at once for future guidance and predictions. They also know when they are likely to conceive if sexually joined. The married couple should be careful in their acts of reproduction, for they have great significance and lead them to permanent misery or happiness according as they join in good or evil times. We mostly determine our own future and every care should be exercised for our advantage.

शुभग्रहाणांच दृशाविहीने जातोरगैर्वेष्टितसंभवस्यात् ।
छागोक्षकंठीरवलग्नभूते भौमन्विते वारविजेनयुक्ते ॥
राहुयंशकाभ्यांहिसमानदेहे नाळेनसंवेष्टितजातएव ।
लग्नेसपापे बहुपापदृष्टे राहुध्वजाभ्यांसहितेधवात्र ॥
पापग्रहाणांतुविलग्नभेवा जातोनरो नाळविवेष्टितांगः ।
परस्परक्षेत्रसमागतौवादेहांतुपाजन्म वदेत्तदानीं ॥

STANZAS 192 - 193 & 194.

If there are beneficial aspects to the conception time, there will be no such results.

If Aries, Taurus or Leo becomes conception time with Mars or Saturn in it, the Sarparastanu will be in that part of the body which is indicated by the Naramsa of the conception sign.

If the birth is occupied by a malefic and aspected by many evil planets or if it falls in an evil planet's house with Rahu or Kethu in

it, the child will have the umbilical cord round round it or will have some coil or covering.

If the birth is owned by a malefic and the lords of the birth and fourth mutually exchange their houses the infant will have similar covering.

NOTES.

If there are beneficial aspects to the conception Lagna then the above results ought not to be predicted. All the Zodiacal signs represent different organs of *Kala-Purusha* and hence the human body. To find out which part of the body or organ will have these appendages or circles or coverings the author says take the *Navamsa* of the birth, and see where it falls. Then the organ governed by that sign would be affected by this *Sarpa Vestitha or Nalavestitha*. If conception is in Aries with evil planets, Mars or Saturn in it and the Navamsa of conception falls in Cancer, then heart or about the chest of the child, the ring or the umbilical cord or covering will be found.

(Refer to P. 17.). Cancer represents the heart of Kala-purusha.

If the conception sign is aspected by many evil planets and has an evil planet in it, or if it falls in a sign owned by an evil planet and occupied by Rahu or Kethu or if the conception sign is owned by a malefic and he occupies the 4th house while the lord of the 4th is in the conception the child will have round its body many coils of the umbilical cord or similar appendages. (*See Stanza 4. ch. V Brihat Jataka*). A careful study of these combinations enables one to find out the circumstances and peculiarities of the birth of children and to verify or falsify the correctness of the times of birth given by those who are interested in its welfare.

लग्नेश्वरोवाहिबुकेश्वरो वाध्वजाहियुक्तो जननंपशोस्तु ।
पापबलाढ्यावेपलास्तुसौम्यानपुंसकौकेंद्रगतौ तदानीं ॥

STANZA 195.

If malefics are strong, and benefics are weak, with the lords of conception and the 4th houses exchanging mutually their houses and joined with Rahu or Ketku, and eunuch planets are in quadrants, there must be predicted birth of beasts.

NOTES.

Chapter III in Brihat Jataka is entirely devoted to the explanation of such births and their classification. This opens up a wide field for inquiry and research and requires very special study and high intelligence. Venkatesa says that for the above births the evil planets must be strong and benefics weak and the quadrants must be occupied by Mercury and Saturn who are styled impotent planets. The different sources of strength and classification of evil and good planets have been clearly explained in the First Chapter.

Astrology is no ordinary science and it requires much knowledge, general intelligence and great skill in using the information stored in by the reader. The births above referred to are called in this as in other Astrological works *Vioyoni Jainma* or those which are born outside the *Yoni* or sexual organ of a human female.

Yoni has been technically narrowed to mean the sexual organ of a human female.

दृष्टिस्तयोर्वाथवियोनिलग्ने चतुष्पदांजन्मवदंति तद्ज्ञाः ।
पापाबलाढ्या स्वगृहंप्रपन्न सौम्यास्वगेहेतराशियुक्ताः ॥
चतुष्पदांजन्मतदा महांतोवदंति शास्त्रांतरपारगाढ्याः।
क्षितिदृगाणेतुविलग्नभूते बलान्विते नैवग्रहेणदृष्टे ॥
राशौचरेवायदितन्नवांशे वियोनिजन्मेति वदेद्बुधांशके ।
शुक्रेक्षितेगोजननं महिष्यास्सूर्यात्मजे नापिसुतस्तुदृष्टः ॥

राहुध्वजाभ्यां सहितोथदृष्टे मेषन्तुजातोनृपशुस्तधान्यैः ।
लग्नेबुधक्षेत्रगतेरिनाथे लग्नास्वितेसोम्नुतेक्षितेवा ॥
जातःतुसस्त्रीकनपुंसकश्याच्छन्यारयोगात्पुरुषस्तुषंडः ।
अन्योन्यदृष्टौ शशिवासरेशौ युग्मोजगाविंदुजभानुपुत्रौ ॥

STANZAS 196-197-198-199-200.

If in a Lagna malefics are strong and benefics weak and it is aspected by Mercury and Saturn predict quadruped births.

If evil planets strongly occupy their own houses while benefics do not do so birth of quadrupeds is predicted by the learned in Astrology.

If Lagna is in a common sign and has the conception Drakkana (Pakshi) rising, strongly aspected by a malefic with a movable Naramsa or the Navamsa of Mercury, the birth of other than human species must be predicted.

If such Lagna is aspected by Venus the birth of cows, if joined with or aspected by Saturn buffaloes; if combined or aspected by by Rahu or Kethu rams must be predicted.

If birth falls in a Mercurial sign with lord of 6th in it and joined or aspected by Mercury both the husband and wife become impotent.

If such a sign is occupied by Mars and Saturn the husband alone becomes impotent.

If the Sun and Moon or Saturn and Mercury occupy odd and even signs respectively with mutual aspects they will produce impotency.

NOTES.

In the last portions of the Stanzas 199 and 200 separate subject has been introduced *namely*, the potency or impotency of the husband and the wife or it may be of the male and female living together. As the Stanzas are interwoven they are put as they are found in the original.

The *lagna* means the sign of birth. The aspect of Mercury and Saturn with the strength of malefics and the weakness of benefics, produces quadruped species. But there are many kinds of quadrupeds in the world with all of which men are not directly concerned. The most important domestic animals are named and a knowledge of their prosperity is equally essential for the comfort of man.

If powerful malefics occupy their own houses while benefics are not found to reside in their own signs the birth of quadrupeds ought to be predicted. If powerful benefics occupy their own houses, they will prevent a beastly origin and produce birth among the human species.

In the previous Stanzas I stated about the *Drakkanas*, but a more detailed information is needed here.

The 12 Zodiacal signs are divided into three equal parts, each of which is called *Drakkana*. Thus in the whole Zodiac there are $12 \times 3 = 36$ *Drakkanas*. Their knowledge is essential. Male, female, quadruped, bird and serpent are symbolical names given to these and I shall give a short description of each of them here. The author has omitted their details although he refers to them frequently.

Aries.—Masha.

(1). Drakkana-male armed with weapons governed by Mars.

(2). Quadruped female Drakkana, horse-faced ruled by the Sun.

(3). Male armed with weapons, and cruel Drakkana owned by Jupiter.

Taurus —Vrishaba.

(1). Female, fury Drakkana ruled by Venus.

(2). Male quadruped Drakkana owned by Mercury.

(3). Male quadruped Drakkana governed by Saturn.

Gemini.—Mithuna.

(1). Female Drakkana ruled by Mercury.
(2). Male bird armed Drakkana governed by Venus.
(3). Male armed Drakkana ruled by Saturn.

Cancer.—Kataka.

(1). Male quadruped Drakkana owned by the Moon.
(2). Female Drakkana ruled by Mars
(3). Male human serpent Drakkana governed by Jupiter

Leo.—Simha.

(1). Male, quadruped, bird Drakkana ruled by the Sun.
(2). Male, armed Drakkana ruled by Jupiter.
(3). Male quadruped, armed Drakkana governed by Mars

Virgo.—Kanya.

(1). Female Drakkana ruled by Mercury.
(2). Male armed Drakkana governed by Saturn.
(3). Female Drakkana owned by Venus.

Libra.—Thula.

(1) Male human Drakkana ruled by Venus.
(2) Male bird Drakkana owned by Saturn.
(3) Male, monkey shaped quadruped Drakkana ruled by Mercury.

Scorpio.—Vrischika.

(1) Female Serpent Drakkana ruled by Mars.
(2) Female Serpent Drakkana governed by Jupiter.
(3) Male quadruped tortoise faced lion shaped Drakkana ruled by the Moon.

Sagittarius —Dhanas.

(1) Male quadruped horse bodied armed Drakkana governed by Jupiter.
(2) Female Drakkana ruled by Mars.
(3) Male armed Drakkana controlled by the Sun.

Capricornus.—Makara.

(1) Male quadruped chained Drakkana ruled by Saturn.
(2) Female Drakkana ruled by Venus.
(3) Male armed Drakkana governed by Mercury.

Aquarius.—Kumba.

(1) Male eagle faced Drakkana ruled by Saturn.
(2) Female fury Drakkana governed by Mercury.
(3) Male Drakkana ruled by Venus.

Pisces.—Meena.

(1) Male sailing Drakkana ruled by Jupiter.
(2) Female well decked Drakkana controlled by the Moon.
(3) Male Serpent Drakkana ruled by Mars. (*Vide* Bhattotphala's Commentaries on Chap. XXVII of Brihatjataka).

When malefics occupy their own houses and benefics do not do so, the learned in astrology predict of quadruped births. Here it seems to mean that the evil planets have a tendency to make births beastly while good planets raise them far above the brute creation. The finest men—morally speaking—must be those who have Jupiter, Venus and Mercury in strong places. When malefics occupy their own houses and the benefics occupy their own houses quadruped births cannot be predicted. By the expression—*the learned in astrology* Venkatesa clearly refers to the old authors who were—all of them without any exception—Maharishis with splendid intellectual powers.

When the conception falls in a movable (*chara*) sign, and bird Drakkana rises in it with a Navamsa owned by Mercury or is itself a movable one, and is powerfully aspected by malefics, the birth of quadrupeds must be predicted. The four movable signs (*chara Rasis*) are Aries, Cancer, Libra and Capricornus ruled by Mars, Moon, Venus and Saturn respectively.

If the Navamsas rising are those of Mercury and the rising Drakkana in the sign is also movable with evil aspects and with-

out beneficial looks, quadrupeds will be born. If such a Lagna is aspected by Venus, the birth of cows or bulls, if aspected by Saturn or combined with him buffaloes and if aspected or joined by Rahu or Kethu goats and sheep must be predicted. Much discretion has to be used in judging of these combinations and their intensity, by the astrologer and he must take special care to see that he thoroughly understands these combinations before he ventures on his predictions. There are many other subtle influences which have also to be taken into consideration in the determination of the reproduction of human and other species of animals. It may be argued that while human beings themselves, do not keep any records of the times of their sexual unions or conception times who is likely to keep any record of the union or conception of beasts and so forth. What the astrologers mean is that the prosperity or adversity of human as well as any other animals can be ascertained and predicted by observing the working of planetary influences. In the crossing of animals, times may be correctly kept and they may be referred to astrologers for future predictions regarding their careers.

All animals have their fortunes and misfortunes and they can be judged by the combinations obtained at the time of conception or of birth as the case may be.

From the predictions of quadrupeds and other peculiar births Venkatasa takes the readers through some of the combinations by which potency and impotency of the joining couple may be predicted. By the word potency perhaps the authors mean the capability of sexual union by which reproduction is ensured and obtained. Men and women may think that as long as they have the necessary sexual capacity they are potent. This does not certainly seem to be the case. Real sexual potency is that which produces children at stated times. This potency may be present or absent in both male and female or in any one of them. Here the stanzas are not

very explanatory. He refers to births. But what are the readers to understand. Is it the birth of the male or the female or does it refer to both of them? In sexual union the marriage tie is not essential. Children may be—and very often are—the results of immoral connection and it is to be understood as referring to man and woman who join together. A man or woman may keep a host of lovers and think that he or she is satisfying them sexually. This may be true so far as the animal gratification is concerned. But this does not really serve the purpose for which sexual union is designed by the all wise Nature There is no harm in consulting the horoscopes of both the male and the female and if union takes place between a couple who have such unfortunate combinations then the question of getting children becomes a hopeless task. If birth falls in Gemini or Virgo the signs of Mercury with the lord of the 6th house occupying the same and if Mercury joins or aspects such birth the husband and wife both become impotent. They will have no real power to reproduce their species, however often they may join in their sexual correspondence—and they will not be blessed with any children. But when Gemini or Virgo is combined with the lord of the 6th with Mars and Saturn the husband alone will become impotent. In such a case the wife being capable of reproducing may bear children if she marries or joins another potent man. It is a well known fact that a person who has no children by the first wife, begins to get children as soon as he marries another woman. It is also known that a woman who bears no children with one man, begins to bear when she has connection legally or illegally with another person. If the Sun occupies odd and Moon occupies even sign with mutual aspects the child born will be an eunuch. If Saturn occupies odd and Mercury even signs with mutual aspects then the birth of a eunuch must also be predicted. Venkatasa is giving here 6 combinations for the birth of eunuchs or impotent

persons and he is simply reproducing the ideas of Varaha Mihira in his own language. (*Vide Bri. Jataka Ch. IV. St.* 13)

In the last combination there seems to be a little difference in the wording of the *sloka*. Venkatasa makes Mercury in the even and Saturn in the odd sign to produce an impotent person's birth. But Varaha Mihira makes that combination as Saturn in even and Mercury in odd sign aspecting each other. Bhattotpala the learned commentator of Brihat Jataka quotes a long passage from Badarayana and supports his view. The mistake therefore seems to be due to faulty preservation of the *Text* or an oversight of Venkatasa. If the sloka read *Bhanuja Yindu Putron* everything would be alright: Preference must always be given to original writers specially when they happen to be writers of Vyasa's and Parasara's stamp.

There seems to be also a doubt in this stanza which is not capable of easy solution. So far as Venkatasa has given aspects he has followed Varahamihira and his admirers but not the aspects *of Jaimini* (*vide P.* 90. *Stanza* 104 *notes*). If the Moon is in an even sign and the sun is in an odd sign how can they aspect each other. Aries is odd and suppose the sun is there. Then the only sign from which the Moon can aspect him would be Libra, which also must be an odd sign. In any other place, there cannot be mutual aspects on a strong scale. Take an example.

<table>
<tr><td>even.</td><td>odd
Sun.</td><td>even.</td><td>odd.</td></tr>
<tr><td>odd.</td><td colspan="2" rowspan="2">Zodiac with
twelve signs.</td><td>even.</td></tr>
<tr><td>even</td><td>odd.</td></tr>
<tr><td>odd.</td><td>even.</td><td>odd
Moon.</td><td>even.</td></tr>
</table>

If we take the fractional aspects then it is possible to verify this statement. But in fractional sights neither the Sun nor the Moon is strong and in the absence of better authority it must be taken to mean the fractional aspects of the planets Sun and Moon. If Moon is in Cancer, it is even, 4th from the Sun, and therefore has a fractional aspect. From Cancer Aries is 10th, the Sun is there and Moon aspects him in the 10th house. In the enumeration of these six combinations for important births, Varaha-Mihira is supported by Badarayana and other ancient writers, all of whom give mutual aspects to the Sun and Moon in odd and even signs as also to Mercury and Saturn. The best commentator on astrology appears to be Bhattotpala and even this learned scholar makes no reference in his commentaries to this improbable combinations of mutual aspects to the Sun and Moon in odd and even signs. It is very strange and I do not know what to say about this. I suppose those adepts did not make much difference among these fractional aspects and full aspects and tacitly thought that the student who begins such high works requires no special comments upon these points. At least Bhatthotpala could have hinted at the fractional aspects. The readers are to notice such facts and draw their own inferences. I simply point out facts where they ought to be noticed.

ओजर्क्षगोभूमिसुतोदिनेशं पश्यत्यधोयुग्मगतंतथैव ।
जीजेविलग्नेकुमदात्मबंधु स्तत्रस्थितोयुग्मगभौमदृष्टः॥
युग्मौजगाविंदुबुधौकुजेन दृष्टौविलग्नंचनिशाकरंच ।
षट्क्लीबयोगाःपुरुषांशयुक्ताः प्रोक्तामहद्भिर्बहुशास्त्रविद्भिः ॥

STANZAS 201 and 202.

(1) *If Mars in an odd sign aspects the Sun in an even sign, or has the Sun's aspect—*

(2) *If the birth sign is odd with Moon in it having the aspect of Mars in an even sign—*

(3) *If Moon is in an even sign and Mercury is in an odd sign and have the aspect of Mars in any sign—*

(4) *If birth is in an even sign and Moon in an odd sign and occupy Male Navamsas with the aspect of Mars—in all these combinations the person born will become impotent.*

NOTES.

Impotency may be here classified under various heads. There are persons born as neutrals or eunuchs and they will have their sexual organs ill developed to do their normal functions. There are others who lose their potency at an early age by some nervous disorders, and who become useless in their after lives for sexual purposes. Some have weak sexual appetites and may be classed as impotent, because they rarely seek cohabitation, and are easily satisfied with a nominal connection.

There are others who by early abuse lose potency in a short time and may be classed as useless for sexual connection. Some have potency but have peculiar magnetic currents running in them which keep them aloof and which never permit them to have any thing with the opposite sex. On the other hand some persons have been known to be sexually strong, but when they are coupled with a woman, they lose their potency on the very first contact, and become incapable of further sexual intercourse. All these cases apply to males as well as females with various grades of differences, and the author here gives limits to find out the competency of a person in his sexual correspondence and ability to reproduce his species for which function Nature seems to have specially created him. Mars in an odd sign and the Sun in an even sign with mutual aspects—fractional of course—take away the potency of a man. If Moon and birth are combined and fall in an

odd sign, and have the aspect of Mars in an even sign the potency is similarly taken away. If Moon is found in an even sign and Mercury occupies an odd sign and have Martian aspect the potency is taken away. Here it seems that the aspect of Mars must be on both the Moon and Mercury, and not on one planet alone. If birth falls in an even sign, Moon occupies an odd sign, these two are rising in male Navamsas having the aspect of Mars, then the person becomes impotent. Purusha Navamsas may be explained in two ways, the Navamsas of male planets, or the odd Navamsas which become masculine.

But I think the latter is meant here. In the last combination Venkatasa differs from Varaha Mihira and Badarayana, in not mentioning Venus along with Moon and birth and this may be due to his following some other doctrine which he had before him. Astrological writers seem to have had a great deal of differences in treating of facts, and these may be due to various experiences of adepts in astrology and the standards of judgments they had. Varaha Mihira says that if " Birth, Moon and Venus occupy the male Navamsas of any sign " the person will be impotent. This differs from Venkatasa's statement that birth in a even sign with Moon in an odd sign having the aspect of Mars, produces a eunuch. He further says that all the planets must be occupying the Male Navamsas to produce these results. There is no hint in Brihatjataka to this effect and I do not think it is necessary to insist upon this latter statement of Venkatasa as being correct. In the Sanskrit language the word for *eunuch* is *Napumsa* or one who has not the vitality of a purusha or male. This must be specially borne in mind. There are many females who have ill developed sexual organs unfit for sexual work, and who consequently cannot conceive and bear children. I do not know if the word *Napumsa* can be strictly applied to women. The writers have used another and a more comprehensive word,

Kliba or impotent and in this latter sense females as well as males may be included.

In some places in astrology we apparently come across certain combinations or aspects which do not happen now and which therefore would sound as absurd. The older writers did not feel these difficulties because whenever they found anything irreconcileable they at once admitted their impossibility during their times, but plainly hinting that such combinations might have been occurring during the earlier periods of world's history. Even Varaha Mihira a profound astronomer and mathematician of unequalled ability and reach gives such combinations and says that they might have been possible in the earlier ages.

लग्नेश्वरश्चंद्रसुतेनयुक्तो षंडीभवेत्साम्यखगैरदृष्टः ।
दुस्थानगौकर्मशुभाधिनाथौ बलीविलग्नाधिपतिस्तदानीं ॥
सनिंतकर्मादिनिनैवजातौ भवेन्नरः प्राथमिकोपितत्र ।
लाभेसपापेत्वथतद्ग्रहेव जातोनरःप्राथमिकोपितत्र ॥

STANZAS 203 and 204.

If the Lord of birth is with Mercury and not aspected by benefics the person becomes impotent.

If the lords of the 9th and 10th houses from birth occupy Dusthanas while the lord of the birth is powerful the person will be born as the eldest without any religious ceremonies performed when he was in the womb.

If there is an evil planet in the 11th house or if the lord of the 11th joins an evil planet the person will be born as the eldest in a family.

NOTES.

Here he gives one more combination for impotency and changes the subject. Mercury is a thoroughly impotent planet and if the lord of birth joins him without beneficial aspects, there will be impotency.

Dusthanas are 6th, 8th and 12th and of these 6th forms one of the houses of *Oopachaya* or improvement and therefore may not be so very bad as the other two are. For the proper performance of religious ceremonies one has to look to the strength of 9th and 10th houses and their lords. If they are unfavourable the person's mother will be neglected during pregnancy or will have irreligious parents and husband who do not care to follow their religious precepts. Whenever the words *religious ceremonies* are used, the reader must understand the rites or ceremonies prevalent among those classes and sects to which the person belongs. Various *Karmas* are prescribed for the superior caste Hindus, to be performed before the birth of a child, and after its birth also to modify or neutralise the previous karmaic evils.

The great object of all these ceremonies seems to be the spirit of the maxim that "*prevention is better than cure.*" All births take place as the results of previous karmaic acts and therefore must be ascertainable to a tolerable extent by the astrological adepts. Evil and good influences are known, and the object of these *Shodasa Karmas* or 16 rites to be performed for the benefit of the child is to purify it as far as possible from terrestrial and and therefore partly sinful deeds, and give it spiritual and religious energy to battle against evil temptations, to live happily in this world, and to secure that *bliss* which all Hindu Sastras and sciences hold out to the sincere devotees. It serves therefore a two fold purpose namely—an earthly good and a heavenly bliss and both these can be secured by studying carefully the previous causes for these results and following the principles of astrology. If the exertions of man can prevent or counteract against the Karmic influences flowing through the planetary agencies, then the writers say that man must do all that lies in his power to overcome the evil influences indicated by the symbolical language of astrology. The 11th must be occupied by an evil planet or the lord of the 11th must be in conjunction with an evil planet to make the person the first

born in a family. He is called *Seemantha Putra* and certain advantages are posseesed by him. Children born without the proper rituals during the time of pregnancy of their mothers are naturally less powerful in every way than those who reap the benefits accruing from such performances.

सिंहूदयेद्वारयुगंगृहं तत्कन्योदयेनीचगृहेपिजन्म ।
नवांत्यपुत्राधिपतिस्थाराशेर्द्वारं जगुर्ल्भदृकाणनाथै : ॥

STANZA 205.

If the ascendant falls in Leo, the house of birth will have two doors, if it falls in Virgo, the place will be miserable. If birth falls in the 1st, 2nd or 3rd Drakkana of lagna, the signs which are occupied by the lords of the 9th, 12th and 5th represent respectively the condition and direction of the doors of the birth place.

NOTES

Although short in Sanskrit the stanza is not very clear and cannot be so expressed in the English language. If the birth happens to fall in Leo the house will have two doors. If it is in Virgo it will be a poor building. If 1st Drakana rises at the time of birth then the direction of the door will be represented by the sign occupied by the ruler of the 9th house from birth. If the 2nd Drakkana rises at the time, the house occupied by the lord of the 12th represents the direction of the door. If the third Drakana rises the sign occupied by the lord of the 5th represents the direction of the doors. An example will better illustrate the author's meaning.

Birth Sun.	Kethu.	Saturn.	Jupiter.
Mars Mercury	Zodiac Rasi Diagram.		
Venus.			
			Moon.

Birth is in Pisces in the first Drakkana. As per above stanza the direction of the door will be represented by the sign occupied by the lord of the 9th *viz* Mars. Mars is in Aquarius and this sign represents the Western direction. If the second *Drakkana* rose at the time, find the house occupied by the lord the 12th who is Saturn. This planet occupied Taurus and this represents the direction of the doors and of the birth place. If the 3rd Drakkana rises, then the house occupied by the lord of the 5th must be found out. Lord of 5th from *birth* is Moon and he is in Virgo. This sign therefore represents the direction of the doors. Consult similarly for others. In Brihatjataka and Parasara Hora these are explained at considerable length and I refer the readers to those works for further information. Venkatasa has been very brief in these matters, so much so that a few facts read by themselves, are likely to mislead the student. But he has already told his readers that those items which are not related by him must be learnt from other standard works on the subject.

द्वारं विलग्नाधिपतिस्थराशेः केंद्रस्थितैर्वर्यसमन्वितैर्वा ।
ग्रहैर्दनांत्यास्पदवेस्मगैर्वा वाच्यास्तदानोमुपसूतिकास्तु ॥

STANZA 206.

The direction of the door in the house, where birth took place must be predicted by the planets who are in quadrants to the lord of the birth sign or by the most powerful of the planets.

The number and character of the woman gathered at the place of birth must be determined by the lords of the 2*nd*, 12*th*, 10*th and* 4*th houses from the sign of birth.*

NOTES.

In the previous stanza *Venkatasa* briefly gave hints to find out the number of doors and the condition of the house. But now he says about the directions of the doors, and the number of women gathered at the place of birth and their characteristics. In the illustrative horoscope given above the lord of birth Jupiter is found occupying Gemini, planets who are in quadrants from this are the Moon in the 4th and the Sun in the 10th. Moon is in Virgo which represents the southern direction. The Sun is in Pisces which represents the North. These then are the directions which the door or doors must be facing. Many of the writers in sanskrit are not clear on this subject. Every door has two directions, as can be seen by persons from inside or outside. If one stands out of the door and looks into it the direction may point to south. But if one stands in and looks out and he may be facing the north. Here the aspect must be taken from inside and not from outside. If this does not tally with the actual experience of the birth place then he says the student must find out the most powerful of the planets and ascribe the direction indicated by the sign which is occupied by him.

The sources of strength and weakness have been clearly explained by Venkatasa in the first chapter and I refer the reader to my notes there.

Having related a few combinations for the condition of the house, doors and their direction Venkatasa now comes to determine the number of women present when the birth of a child takes place. Many of these combinations are given here with a view to test the correctness of the horoscope with the actual facts of the

child's birth. They themselves may not be of much value when considered separately.

The number of women who were in the place of birth are indicated by the planets who are occupying the 2nd, the 10th, 4th, 12th houses from the *birth sign*. The beauty of perfectly developed sciences is that they lay down principles which can be interpreted according to the conditions where they are to be interpreted. Suppose there are no planets in those houses it must not be supposed that there will be no woman at the place. Combinations in detail are given for these in Brihatjataka. It is there stated that the number of women will be determined by the number of planets who are found between the birth sign and the sign occupied by Moon.

तत्रस्थितेभानुसुतेतुशूद्रा वैश्यस्थितेक्षत्रियभूमिनीस्यात् ।
राहुद्वजाभ्यामथजातिहीना अन्यैर्ग्रहैजातिसमाप्रतिष्ठा ॥
तस्थानपैस्संयुतखेचरेंद्रैःके चित्तुवाच्यामुपनूतिकास्युः ।
गुर्विंदुपुत्रासुरपूजितैस्तु तत्रस्थितैर्ब्रह्मकुलाभिरामाः ॥
एतेषुपापग्रहसंयुतेषु तासांतुवैधव्यमुदाहरन्ति ।
राहुध्वजाभ्यांसहितेतु सूद्रींस्त्रियंवदेत्तत्रशनैस्तुयोगात् ॥
कृष्टाचकुब्जाविधवाभवेत्सा योगाद्ग्रहाणांप्रवदेच्चसंख्यां ।
बहिःप्रदेशेगृहमध्यभागेदृश्यर्धभागस्थितखेचरेंद्रैः ॥
संख्यांवदेत्तत्रतदन्ययुक्तैः रेकर्क्षगैस्तत्रबहुत्वमाहुः ।
दीपादिचांचल्यमुदाहरंति चरेस्थिरेचेधृतमत्रवाच्यं ॥

STANZA 207-208-209-210-211.

If the planet in 2, 4, 10 *and* 12 *is Saturn the women will be Sudras, if the Sun is there they belong to Kshetrias. If there are Rahu and Kethu there will be low caste or casteless women, and if there are other planets, the women will belong to that caste which is*

indicated by them. Some writers say that the gathered women may be found out by the planets who are with the lords of 12-10-4 *and* 2. *If jupiter, Mercury and Venus occupy the above houses the females will be Brahmin. If evil planets are with them, they will be Brahmin widows, if Rahu and kethu are with them, the women will be sudras. If saturn is there the woman will be short, dark and a widow.*

By the planets who are in Drisya chakra those females who are out of the room where birth takes place may be predicted and by the planets who are in Adrisya chakra, those women who are in the room of birth may be predicted.

Those other planets in Drisya and Adrisya chakras, which are not included in the above list, the member of women gathered there must be predicted.

If the birth falls in a movable sign the light in the birth place would be flickering and moving, if it falls in a fixed sign the light would be steady.

NOTES.

If saturn occupies 2—4—10 or 12 and without beneficial aspects the women gathered will belong to lower orders of society. Sudras are a class in India. But when the application is to be made to other women in other countries where there are no such caste distinction then the astrologer must say that women of ordinary classes were assembled there. If those houses are occupied by the Sun, the women will be *kshatriyas* or warrior classes. These women may be those who are the wives, daughters or other close relations of military officers. If in the above houses there are other planets, the women will belong to that class which is indicated by the planets. If Jupiter is there they will be brahmins or those who belong to the priestly class. If Rahu or Kethu is there, the women will be from low classes, or from *sankara* or mixed classes. Here Venkatasa gives the opinions of some writers who are not much esteemed but

still who have written works on Astrology. Whenever the word *kechit* is used by the sanskrit writers it refers to those persons who are of less repute and authority in astrological matters and whose names could not still be passed over when they differ from the older writers.

Venkatasa does not approve of their views and hence he uses the word *kechit* in a half contemptuous way. Some writers say that by the planets who are in conjunction with the lords of 2-4-10 and 12 the castes of women gathered at the place of birth may be explained. Then there is a sort of repetition which is made here to emphasize what has been already explained in the previous stanzas. Guru, Sukra and Buda there predict Brahmin women. If they have evil conjunctions they will be Brahmin widows. If they have the conjunction of Rahu and Kethu, they will be Sudras. If Saturn is there, the woman will be short, dark and a widow. That which is seen is called Drisya Chakra and that which cannot be seen is called Adrisya Chakra. During the day and night men are only able to see half the sky. From the East and the West the distance is nearly 180°. During the day we can only see half the globe and in the night the other half. These are technically divided as follows—Drisyachakra comprises all those 6 signs which are counted backwards from Lagna. Adrisyachakra comprises those six signs which are counted from Lagna forwards. Take an example. If 10° in Aries is the birth time then the six signs, *viz.* the first ten degrees in Aries, Pisces, Aquarius, capricornus, Sagittarius, Scorpio and the last 20 degrees in Libra form the Drisya Chakra. The last 20 degrees in Aries, Taurus, Gemini, Cancer Leo, Virgo and the first 10 degrees in Libra form what is called the Adrisya Chakra. The number of planets in the Drisya Chakra determines the number of women outside the birth room, and the number of planets in the Adrisya Chakra determines the number of women in the birth room. Here the number of women may be

very large. Here we have to consider only those who are directly concerned with the delivery business.

Then again we have also to consider the exaltations, and other sources of strength and weakness of the planets and increase or decrease the number accordingly.

Movable signs, with birth sign in them give the light unsteadiness. Steady or fixed signs make light in the birth place steady All these have to be examined with a view to definitely settle the Lagna with greater certainty.

The skill, ability and intellectual reach of the astrologer must be very great and his personal experiences in dealing with horoscopes must indeed be remarkable.

लग्नश्वरःक्रूरसमन्वितश्चेत् देहस्यसौख्यादिविनाशमाहुः ।
तादृक्फलंनाशगतस्तुसोपि शुभेक्षितश्चेद्बलमन्वथासात् ॥

STANZA 212.

If lord of birth is in conjunction with evil planet, the health will suffer : the same result will happen if the lord of Lagna occupies the 8th house from it. If Lord of birth is beneficially aspected the evil should not be predicted.

NOTES.

Venkatasa now takes the readers to the good or bad health of the natives. Lagna or birth indicates the body and when its lord is joined by an evil planet the health suffers. 8th from it is called *Nasa* or house of destruction or loss and if the lord of birth occupies it then also bad health must be predicted. But if there is the aspect of a benefic the evil will be absent or considerably modified. The word *Nasa* refers to the 12th house as well and that also signifies destruction and death. But generally *Nasa* refers to *Mrityu Stana* or the 8th house, and Varaha mihira and other eminent writers support my view and because I consider 8th as the

still who have written works on Astrology. Whenever the word *kechit* is used by the sanskrit writers it refers to those persons who are of less repute and authority in astrological matters and whose names could not still be passed over when they differ from the older writers.

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The skill, ability and intellectual reach of the astrologer must be very great and his personal experiences in dealing with horoscopes must indeed be remarkable.

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तादृक्फलंनाशगतस्तुसोपि शुभेक्षितश्चेदुलमन्वथासात् ॥

STANZA 212.

If lord of birth is in conjunction with evil planet, the health will suffer : the same result will happen if the lord of lagna occupies the 8th house from it. If Lord of birth is beneficially aspected the evil should not be predicted.

NOTES.

Venkatasa now takes the readers to the good or bad health of the natives. Lagna or birth indicates the body and when its lord is joined by an evil planet the health suffers. 8th from it is called *Nasa* or house of destruction or loss and if the lord of birth occupies it then also bad health must be predicted. But if there is the aspect of a benefic the evil will be absent or considerably modified. The word *Nasa* refers to the 12th house as well and that also signifies destruction and death. But generally *Nasa* refers to *Mrityu Stana* or the 8th house, and Varaha mihira and other eminent writers support my view and because I consider 8th as the

House meant by Venkatasa. If the lord of Lagna is well aspected and situated the person commands good health and much personal influence.

दुस्थानपेनाधिविलग्ननाथे युतेविलग्नतनुरोगभाक्स्यात् ।
पापेविलग्नेतुबलैर्विहीने लग्नेश्वरोरोगनिपीडितस्यात् ॥

STANZA 213.

If the lord of birth is in birth with the lords of 6th, 8th, 12th the body will be subjected to constant complaints. If the lord of birth is powerless, and evil planets occupy birth then the body suffers from disease.

NOTES

The lords of 6th, 8th, and 12th are called *Deesthanadhi Pathies* or planets owning evil houses, 8th and 12th are declared to be evil, but 6th represents debt, disease and enemies and therefore its lord is also evil. If the lord of the birth sign is in the Lagna with any one of the lords of 6th, 8th, or 12th houses, the body will be subjected to much disease. If all of them join there then the man will be an invalid

If the lord of birth is powerless. *i. e.* occupying unfavourable situation and so forth, the person will have constant diseases if here is an evil planet in the birth.

From these a general principle may be drawn—namely—that if the lord of birth is strong, and has powerful good aspects and associations the man keeps good health, but when the condition is reversed the person becomes sickly and subjected to diseases.

बलेर्विनेसातिलग्ननाथे केंद्रत्रिकोणेसतिरोगभाक्स्यात् ।
लग्नेश्वराधिष्टतराशिनाथो दुस्थानगोदुर्बलडेहभक्स्यात् ॥

STANZA 215.

If the lord of birth is weak and occupies Kendras or Trikonas, the person has bad health. If the lord of the sign is occupied by the

birth-lord is found to be posited in the 6th, 8th, or 12th house the native has sickly constitution.

NOTES

If the lord of birth is weak and occupies kendras or 1st, 4th, 7th and 10th; or Thrikonas or 5th and 9th houses, the health will be bad and the man will be sickly. If the lord of the sign occupied by the lord of birth, is found to occupy 6th, 8th or 12th houses from the Lagna the man becomes sickly. Thus not only the lord of birth must be strong but also the Lord of the house occupied by the Lord of birth.

तत्तद्ग्रहाधिष्टतराशिनाथैः दुस्थेविलग्नादिविनाशमाहुः ।
पापेविलग्नेगुळिकेत्रिकोणे केंद्राधिनाथेगुळिकेनयुक्ते ॥

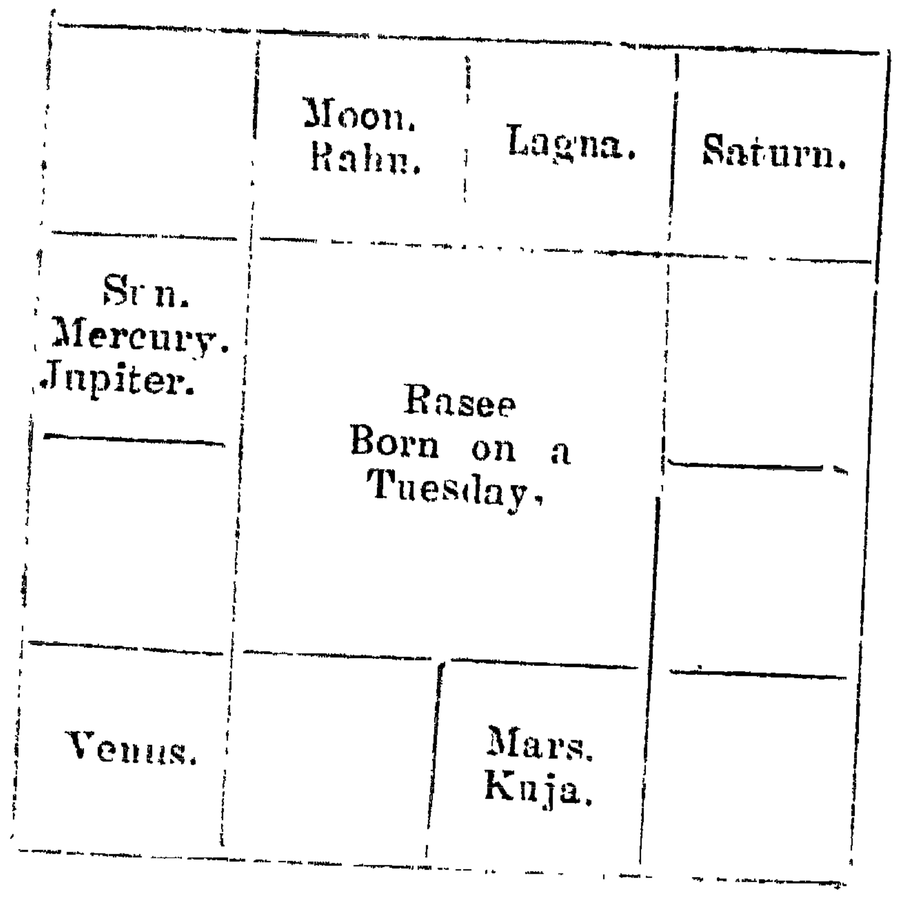
STANZA 215.

If the lords of the signs occupied by the respective Bharadhi Pathies (Significators) happen to join Dusthanas or evil houses the evil must be predicted for all those events which are indicated by those houses. If an evil planet is in Lagna, and Gulika occupies Thrikonas with any of the Kendradinathas, then there will be evil to the person born.

NOTES.

This stanza is not so very clear. If there is to be an examination of any horoscope, there are 12 signs or houses counting, from the Lagna (birth sign) and each sign indicating different events in a person's life. First or Lagna indicates body, color, dimensions etc. Second represents speech, eyes, wealth, and family. Third house indicates brothers, courage, maid servants etc. Fourth represents education, mother, morality and lands. Fifth shows children, intelligence and counselling power. Sixth explains debts, enemies and diseases. Seventh rules wife, passions and marriage. Eigth indicates longevity, travels, death etc. Ninth indicates father, piety, religiousness etc. Tenth is the

house of reputation, success, influence and politics. Eleventh proves friends, popularity, elder brothers and twelth rules losses, bed rooms, sin and heaven. Venkatesa gives a general principle of Astrology, that if a person wants to know any one of these *Bhavas* or significations, he has to see to the lord of that and also examine the strength of lord of the sign which is occupied by the Bhavadhipathi.



Take an illustration and consult any Bhava. The fifth Bhava or house indicates children etc. Taurus is the *Lagna*. The lord of the 5th is Mercury and he is in 10th house with jupiter and the sun. The lord of the house occupied by Mercury is Saturn and he is found in the 2nd house with beneficial aspects of Venus and Jupiter. The native has children but he lost some on account of the position of Mercury with reference to the 5th house as he occupies the 6th house from the house of children.

In this way any Bhava or signification should be analysed and its results must be calculated.

Gulika is referred to here. (*Vide pp. 49 and 50 notes.*)

The easiest way of finding out the position of Gulika in a horoscope is thus given—count the week day from Saturday and multiply this number by 4 and subtract 2 from the total. Gulika must be placed in that sign which rises at the number of ghatikas

so obtained. The person above given was born on a Tuesday. From Saturday to Tuesday the number is 4. This multiplied by 4 will give 16. Two must be subtracted from this and thus we have a balance of 14 which represents the number of ghatikas after sunrise on that day at which Gulika has to be fixed The sun rise was in Aquarius and by calculation of the extent of each of the succeeding signs till we get to that at which 14 gulikas fall. It will be seen that Gulika falls in Taurus or the Lagna itself.

In this way Gulika's position may be found out. If birth has an evil planet, and Gulika joins lords of 5th and 9th, and 1st, 4th, 7th and 10th houses, and occupies 5th or 9th then any *Bhava* or house will suffer similarly. Wherever *Gulika* is found to occupy he will do evil to those events which are signified by that house.

लग्नेश्वरेपापयुतेविलग्ने राहुर्यदावंचनचोरभीतिः ।
शनेस्तुयोगात्प्रविलोकनाद्वाभीतिं धृवावंचनंचोरभूपैः ॥

Stanza 216.

If the lord of birth is in conjunction with an evil planet, and Rahu occupies Layna, the person has fears from dereption and thieves. And if to the above combination there is the conjunction or aspect of Saturn, there will be fear from cheats, thieves and rulers.

NOTES.

It is very essential for the well being of a person that his birth lord should be strong and that evil conjunctions should not be found in the birth sign. If Rahu occupies Lagna and its lord is in conjunction with an evil planet then the person will be easily cheated, his property stolen and he will become a great loser. If saturn is aspecting or combining such a combination with as that given above then there will be losses through the *ire* of the rulers who happen to be bad men.

राहुर्विलग्नेसकुजेर्कघत्रे स्थितेबृहद्बीजमुदाहरंति ।
लग्नेश्वरेमृत्युगतेसराहौ रंध्रेसपापेतुतदैवबादा ॥

Stanza 217

If Rahu, Kuja and Sani occupy Lagna, the person will have swollen testicles. If the birth lord, Rahu and another evil planet occupy the 8th house, there will be similar disease.

NOTES.

Hydrocele is a nasty form of disease in the testicles by which men are often attacked in dirty cities and climates. This is certainly a misfortune and must be a constant source of misery to the person who has it. If the evil planets Rahu, Kuja and Sani are found in the Lagna then the person will have this unfortunate complaint. The swelling and pain depend upon the intensity of the evil planets who are located there. If they are very bad then the nature of the disease will be bad; if they are weak, the swelling will be ordinary. This is one combination. Then again Venkatesa gives another. If the lord of birth, Rahu and another evil planet occupy the 8th house, the person will have swollen testicles. In the division of bodily organs and their identification with those of Kalapurusha, 8th house represents sexual organs and testes and hence if evil planets are found there, the person will have enlarged testicles.

लग्नेसराहौगुळिकेत्रिकोणे केंद्रेकुजेमांदियुतेतदैव ।
लग्नेश्वराक्रांततदंशनाथो राहूबारमांद्यादिभिरन्वितश्चेत् ॥

Stanza 218.

If Rahu occupies Lagna, Gulika joins Thrikona, and Kuja and Mandi are found in a Kendra, there will be testicle enlargement. If the lord of the sign occupied by the Lord of birth in Navamsa, joins Rahu, Mandi and Mars, then also testicles will be swollen.

NOTES.

I have already explained what is meant by Mandi (*Vide* p. 49). In stanza 217 I have shown how Gulika has to be fixed. There are nine principal planets and there are nine subordinate planets called in sanskrit *Upagrahas* as opposed to *Mukhya grahas*. If birth sign is occupied by Rahu and 5th and 9th houses by *Gulika* and Kuja with *Mandi* is found in a kendra, the person will have enlarged testicles. This is a permanent disease, and will be troublesome during bad periods and subperiods, giving a little relief in good periods or even perfect cure, if the period is completely good. The permanent as well as temporary effects of planets will have to be compared and a resultant must be struck to give the real prediction. The latter portion of the stanza is difficult to explain briefly. Many more stanzas appear in future in this direction and it would be better to explain there. The lord of the birth must be occupying some Navamsa as a matter of fact. After fixing him and the Navamsa, find out the lord of the Navamsa thus occupied by the birth Lord. There if the lord of the Navamsa, occupied by the birth lord joins Rahu, Mandi and Kuja, the person will have *Hydrocele*. Suppose he is only with one of those planets, can the evil results be predicted? I think there is evil to some extent, but the full evil has to be predicted only when the combination is full and strong.

अस्मिन्बृहद्भोजमिहाष्टमेशसंयुक्त राश्यंशपतिस्सराहु : ।
लग्नेश्वरभूमिसुतेतनुस्थे पापान्वितेपापविलोकितेवा ॥
शिलाप्रहारैव्रणमुत्तमांगे मसूरिभिर्वाकथयंतितज्ञा: ।
शनौतथाचेद्व्रणमुत्तमा ङ्गेदावाग्निशस्त्रैःपतनैनवापि ॥

STANZAS 219—220.

If the lord of the Navamsa occupied by the lord of the 8th, is in conjunction with Rahu there will be enlarged testicles. If the lord

राहुर्विलग्नेसकुजेर्कघत्रे स्थितेबृहद्बीजमुदाहरंति ।
लग्नेश्वरेमृत्युगतेसराहौ रंध्रेसपापेतुतदैवबादा ॥

Stanza 217.

If Rahu, Kuja and Sani occupy Lagna, the person will have swollen testicles. If the birth lord, Rahu and another evil planet occupy the 8th house, there will be similar disease.

NOTES.

Hydrocele is a nasty form of disease in the testicles by which men are often attacked in dirty cities and climates. This is certainly a misfortune and must be a constant source of misery to the person who has it. If the evil planets Rahu, Kuja and Sani are found in the Lagna then the person will have this unfortunate complaint. The swelling and pain depend upon the intensity of the evil planets who are located there. If they are very bad then the nature of the disease will be bad; if they are weak, the swelling will be ordinary. This is one combination. Then again Venkatesa gives another. If the lord of birth, Rahu and another evil planet occupy the 8th house, the person will have swollen testicles. In the division of bodily organs and their identification with those of Kalapurusha, 8th house represents sexual organs and testes and hence if evil planets are found there, the person will have enlarged testicles.

लग्नेसराहौगुळिकेत्रिकोणे केंद्रेकुजेमांदियुतेतदैव ।
लग्नेश्वराक्रांततदंशनाथो राहूबारमांद्यादिभिरन्वितश्चेत् ॥

Stanza 218.

If Rahu occupies Lagna, Gulika joins Thrikona, and Kuja and Mandi are found in a Kendra, there will be testicle enlargement. If the lord of the sign occupied by the Lord of birth in Navamsa, joins Rahu, Mandi and Mars, then also testicles will be swollen.

NOTES.

I have already explained what is meant by Mandi (*Vide* p. 49). In stanza 217 I have shown how Gulika has to be fixed. There are nine principal planets and there are nine subordinate planets called in sanskrit *Upagrahas* as opposed to *Mukhya grahas*. If birth sign is occupied by Rahu and 5th and 9th houses by *Gulika* and Kuja with *Mandi* is found in a kendra, the person will have enlarged testicles. This is a permanent disease, and will be troublesome during bad periods and subperiods, giving a little relief in good periods or even perfect cure, if the period is completely good. The permanent as well as temporary effects of planets will have to be compared and a resultant must be struck to give the real prediction. The latter portion of the stanza is difficult to explain briefly. Many more stanzas appear in future in this direction and it would be better to explain there. The lord of the birth must be occupying some Navamsa as a matter of fact. After fixing him and the Navamsa, find out the lord of the Navamsa thus occupied by the birth Lord. There if the lord of the Navamsa, occupied by the birth lord joins Rahu, Mandi and Kuja, the person will have *Hydrocele*. Suppose he is only with one of those planets, can the evil results be predicted? I think there is evil to some extent, but the full evil has to be predicted only when the combination is full and strong.

अस्मिन्बृहद्बीजमिहाष्टमेशसंयुक्त राश्यंशपतिस्तराहु : ।
लग्नेश्वरभूमिसुतेतनुस्थे पापान्वितैपापविलोकितेवा ॥
शिलाप्रहारैव्रणमुत्तमांगे मसूरिभिर्वाकथयंतितज्ञा: ।
शनौतथाचेद्व्रणमुत्तमा ङ्गेदावाग्निशस्त्रैःपतनैनवापि ॥

STANZAS 219—220.

If the lord of the Navamsa occupied by the lord of the 8th, is in conjunction with Rahu there will be enlarged testicles. If the lord

of birth and Mars occupy birth sign and are joined by evil planets or have their aspects, there will be wound or soar in the head by stone cut or by a kind of sword. If Saturn joins the lord of birth instead of Mars, and there is a similar combination there will be wounds in the head by falls, rocks, fires or other instruments.

NOTES.

The lord of the 8th house from Lagna must occupy some Navamsa. Take the lord of this Navamsa, and if he is in combination with Rahu, then there will be testicle disease. There are many kinds of testicle diseases. The disease here referred to is Brihat-Bija or enlargement in the testicles. Various degrees of enlargement of testes may be observed. In some nasty centres of civilisation and enlightenment, there may be seen testicle as large as big pumpkins, and they must certainly be a source of the keenest misery to the possessor. Sharp and shooting pains, want of energy in them or some internal rottenness in the testes are not to be classed under these combinations. If Mars joins the Lord of birth and both are in Lagna having evil conjunctions or aspects, the person will have some wounds in the head, there will be cuts from stones or marks left by some kinds of swords. Mars is an evil planet. The other evil planets are the Sun, Saturn, weak moon, badly associated mercury and Rahu and Kethu. If any or all of these join in the birth, then there will be larger cuts or deforming marks in the head. The extent and pain inflicted by these scars or wounds or weapons vary with the iutensity of the evil planets, their conjunctions and their aspects. If Saturn joins the lord of birth and occupies Lagna, having evil conjunctions or aspects, then there will be cuts from stones, instruments, fires, wounds or sores. The occupation of Lagna by its Lord in conjunction with Mars or Saturn, and having the combination of other evil planets or their aspects leads to such sores or cuts. If the evil planets are really bad and the lord of lagna is weak then these sores or cuts

will be severe and may lead to permanent injury or deformation. If the lord of lagna is well situated, exalted and joined with or aspected by beneficial planets then slight injuries have to be predicted from these sources and there will be nominal marks left upon the head of the person. The intensity of evil or good indicated by the planets, has always to be judged by the sources of planetary weakness or strength and in these matters each astrologer must be guided by his own intelligence, knowledge and experience. He can get valuable hints from competent experienced astrologers and he ought to avail himself of these sources of instruction whenever he can do so.

शुष्केखगेलग्नगतेविलग्ने शुष्केयदादेहकृशत्वमाहुः ।
लग्नेशेशुष्कयुतेतथैव शुष्कग्रहाणांभवनस्थितेवा ॥
लग्नाधिपेनाशगतेतुशुष्क राशौतनौशुष्कमतीवकष्टं ।
लग्नाधिपस्थांशपगाशिनाथेशुष्क ग्रहस्थस्तनुशुष्कमाहुः ॥
शुष्केविलग्नेबहुपापयुक्तेत्वापिदेवस्यकृशत्वमाहुः ।
लग्नेजलर्क्षेसुभेदेचरेन्द्रैर्युक्ते तनुस्थौल्यमुदाहरन्ति ॥

STANZAS 221-222-223.

If sushka planets occupy the Lagna, the body will be lean or emaciated : If lagna falls in any of the sushka rasis, the result will be similar. If the lord of Lagna joins with the sushka planets, or occupies their houses the body will be emaciated. (221.)

If the lord of the birth occupies the Nasa, or if birth falls in sushka rasi, the body will be lean or withered. If the lord of the Navamsa occupied by the lord of Lagna, is in conjunction with sushka grahas, the body will be emaciated. (222.)

If birth falls in sushka rasis and evil planets combine there the body will be emaciated.

If Lagna falls in jala rasis and good planets occupy it, the body becomes stout. (223.)

NOTES.

Venkatasa has not explained what is meant by sushka grahas or planets, and after careful search for them, I find an authority in Badarayana or Veda Vyasa

Ravi, Kuja and Sani are called *sushka* grahas or loan planets. Sukra and Chandra are classified as *jada* grahas or dull planets the rest of the planets must be taken to be well developed or stout. Here it is understood that if Ravi, Kuja or Sani occupies Lagna, or if the lord of Lagna occupies sushka Rasis then the body will be very lean or emaciated. All the 12 signs of the Zodiac are divided into Poorna jala, Ardhajala, Padajala and Nirjala Rasis or houses.

Poornajala (full watery) signs are :—Meena (Pisces), Karkataka (Cancer) and Makara (Capricornus).

Ardhajala (half watery) signs are :—Kumbha (Aquarius), Vrishabha (Taurus) and Dhanas (Sagittarius).

Padajala (quarter watery) signs are :—Mesha (Aries), Thula (Libra,) and Vrischika (Scorpio).

Nirjala (waterless) signs are ;— Mithunam (Gemini) Simham (Leo) and Kanya (Virgo). By sushka Rasis, which have not been properly explained in any of the works. I am acquainted with—Venkatasa may mean the Padajala and Nirjala Rasis or the houses of the sushka Planets—viz., Sun, Mars and Saturn. If we are to accept either of these explanations, the difference would not be much except in the case of Mithuna and Kanya both of which are owned by Mercury. The Ardha Jala and Padajala signs are mostly owned by the evil planets called sushka grahas.

If Ravi, Kuja and Sani occupy birth, or if birth Lagna falls in any one of their signs, or if the lord of birth joins with Ravi

Kuja, Sani, or if the lord of birth falls in the 12th, or the 8th house, the body will be emaciated, or lean or withered up. The person never grows stout, although he may take all possible care of it. It must be borne in mind that, while habits have an influence on body and mind, they do not form the entire causes. Planetary influences must be considered with reference to the determination of the mind and the mysterious power of the soul or Jeeva in the body. After the life leaves the body, stoutness or leanness will be subjected to the all powerful vayoo (air) called Dhananjaya which spreads entirely over the body and begins its work of putrefaction and separation of the Pancha Mahabootas. This question is very interesting and deserves to be carefully studied in its proper place. If the lord of the Navamsa occupied by the birth lord joins with Ravi, Kuja or Sani or occupies any of the *lean* signs, then the body will be lean or emaciated. The emaciation depends upon the intensity and strength of the evil planets and that of the Lagna. The three planets named above are, purely evil planets and therefore it may be safely asserted that if evil planets occupy Lagna, or join with its lord, stoutness ought not to be predicted. This statement again has to be modified with reference to the signs which are occupied by the evil planets or in which the Lagna falls. Suppose birth is in Cancer or Pisces, and Ravi, Kuja or Sani occupies it, or joins the lord of Lagna, then much leanness ought not to be predicted. Suppose Scorpio, Aries or Leo or Acquarius is occupied by Guru or Sukra, then much leanness ought not to be predicted. The reader is expected to use his knowledge and judgment carefully and summarise the various sources of strength and weakness before he makes his predictions. Then again if the birth falls in a *lean* sign and its lord joins with Guru or Sukra, emaciation ought not to be predicted. If the birth falls in a *lean* rasi, and all the lean planets occupy that without favourable conjunctions or aspects then the person will have a

withered body and will be subjected to constant illhealth and chronic complaints like piles, asthma, dispepsia, diabetes or general debility. In the first half of the 222nd stanza Venkatesa has used the word *Nasa*. Searching for its meaning, two interpretations are found and they are (1) Nasa means—the 8th house from Lagna and (2) the twelfth house from Lagna. Nasa generally means destruction or loss and we may well select the twelth house instead of the 8th. The general principle of bodily comfort is based upon the good position of the lord of birth and when he occupies the 12th or house of loss from it this must necessarily refer to loss of health or loss of the normal development of the body. The 6th, 8th and 12th houses are called *Dusthanas* or evil houses, and if the lord of Lagna occupies any one of them, then the *signification* (Bhava) indicated by him viz body—must suffer. But the word *Nasa* referring to the 8th house means loss of life more than loss of normal development in the physical body and I humbly suggest that the word *Nasa* here may be taken to be the 12th house instead of the 8th. However my personal experience has shown me that the body suffers much when its lord occupies the 8th house also. Guru has been specially described as a stout planet and if he occupies the Lagna, and if it falls in a watery sign the person becomes stout, and puts forward flesh rapidly. Venkatesa describes combinations for leanness and after that he commences with planetary conjunctions for corpulance or stoutness. *Leanness* is less than normal bulk, and stoutness is more than usual bulk. If birth falls in *jala rasi* and good planets join or aspect it then the body will be stout.

लग्नाधिपस्तोयखगोबलढ्या स्सौम्यान्वितश्चेत्तनुपुष्टिमाहुः
लग्नाधिपश्चेज्जलराशिसंस्थ श्शुभान्वितस्तोयखगेनदृष्टः ॥
लग्नेशुभक्षेत्रगतेपिचैवं लग्नेश्वरस्थांशपतौजलर्क्षे ।
पापग्रहाणांचदृशाविहीने लग्नेशुभेक्षेत्रगतेपिचैवं ॥

लग्नेगुरौतेननिरीक्षितेवा जलर्क्षगेणापिजलेविलग्ने ।
सौम्यान्वितेशोभनखेचरेंद्रैः दृष्टेत्वातिस्थौल्यमुदाहरंति ॥

STANZAS 224-225-226.

If the lord of Lagna is a jalagraha, is strong and has the conjunction of good planets the body becomes stout; If the lord of Lagna is in a jalarasi, has conjunction with good planets, and has the aspect of jalagrahas, and if Lagna falls in any houses of the auspicious planets, the person becomes stout. If the lord of the Navamsa occupied by the lord of Lagna, joins a jalarasi, unaspected by evil planets, and the Lagna falls in an auspicious sign, then also the person will become corpulent or stout. If Guru occupies Lagna or aspects Lagna when he occupies a jalarasi, if the Lagna falls in a jalarasi, or has the aspect of good planets, or their conjunction, the person becomes unusually stout.

NOTES.

Jalagrahas are two viz., Chundra and Sukra. (Moon and Venus) (see Brihat Jataka Ch. II. ver. 6). That these two planets are watery globes are further illustrated by their becoming powerful when they occupy the fourth house or *Jalasthanam*. Ravi and Kuja are fiery planets, Buda is an earthy planet, Brihaspathi is an ethereal planet and Sani is an airy planet. Therefore when Moon or Sukra happens to be the lord of Lagna and has the aspect of Guru or Buda, the body becomes stout. I have explained what is meant by jalarasis. They are Meena, Kataka and Makara, and when the Lord of Lagna is in any one of these signs aspected or in conjunction with good planets the body becomes stout. If the Lagna falls in any of the houses owned by good planets, and its lord has the aspect of Moon or Venus the person becomes stout. The aspecting of these combinations or Lagnas by evil planets, takes away from the stoutness, and the person becomes medium sized. If Jupiter occupies Lagna, he has a tendency to produce

withered body and will be subjected to constant illhealth and chronic complaints like piles, asthma, dispepsia, diabetes or general debility. In the first half of the 222nd stanza Venkatesa has used the word *Nasa*. Searching for its meaning, two interpretations are found and they are (1) Nasa means—the 8th house from Lagna and (2) the twelfth house from Lagna. Nasa generally means destruction or loss and we may well select the twelth house instead of the 8th. The general principle of bodily comfort is based upon the good position of the lord of birth and when he occupies the 12th or house of loss from it this must necessarily refer to loss of health or loss of the normal development of the body. The 6th, 8th and 12th houses are called *Dusthanas* or evil houses, and if the lord of Lagna occupies any one of them, then the *signification* (Bhava) indicated by him viz body—must suffer. But the word *Nasa* referring to the 8th house means loss of life more than loss of normal development in the physical body and I humbly suggest that the word *Nasa* here may be taken to be the 12th house instead of the 8th. However my personal experience has shown me that the body suffers much when its lord occupies the 8th house also. Guru has been specially described as a stout planet and if he occupies the Lagna, and if it falls in a watery sign the person becomes stout, and puts forward flesh rapidly. Venkatesa describes combinations for leanness and after that he commences with planetary conjunctions for corpulance or stoutness. *Leanness* is less than normal bulk, and stoutness is more than usual bulk. If birth falls in *jala rasi* and good planets join or aspect it then the body will be stout.

लग्नाधिपस्तोयखगोबलढ्या स्सौम्यान्वितश्चेत्सनुष्टिमाहुः
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लग्नेगुरौतेननिरीक्षितेवा जलर्क्षगेणापिजलेविलग्ने ।
सौम्यान्वितेशोभनखेचरेंद्रैः दृष्टेत्वातिस्थौल्यमुदाहरंति ॥

STANZAS 224-225-226.

If the lord of Lagna is a jalagraha, is strong and has the conjunction of good planets the body becomes stout; If the lord of Lagna is in a jalarasi, has conjunction with good planets, and has the aspect of jalagrahas, and if Lagna falls in any houses of the auspicious planets, the person becomes stout. If the lord of the Navamsa occupied by the lord of Lagna, joins a jalarasi, unaspected by evil planets, and the Lagna falls in an auspicious sign, then also the person will become corpulent or stout. If Guru occupies Lagna or aspects Lagna when he occupies a jalarasi, if the Lagna falls in a jalarasi, or has the aspect of good planets, or their conjunction, the person becomes unusually stout.

NOTES.

Jalagrahas are two viz., Chundra and Sukra. (Moon and Venus) (see Brihat Jataka Ch. II. ver. 6). That these two planets are watery globes are further illustrated by their becoming powerful when they occupy the fourth house or *Jalasthanam*. Ravi and Kuja are fiery planets, Buda is an earthy planet, Brihaspathi is an ethereal planet and Sani is an airy planet. Therefore when Moon or Sukra happens to be the lord of Lagna and has the aspect of Guru or Buda, the body becomes stout. I have explained what is meant by jalarasis. They are Meena, Kataka and Makara, and when the Lord of Lagna is in any one of these signs aspected or in conjunction with good planets the body becomes stout. If the Lagna falls in any of the houses owned by good planets, and its lord has the aspect of Moon or Venus the person becomes stout. The aspecting of these combinations or Lagnas by evil planets, takes away from the stoutness, and the person becomes medium sized. If Jupiter occupies Lagna, he has a tendency to produce

corpulance, and this stoutness will be unpleasantly increased when he occupies a Jalarasi, when the Lagna falls in a watery sign and when jupiter aspects that sign without evil conjunctions or aspects. These combinations have been based upon some principles of astrology. If Lagna is occupied by evil planets or aspected by them, and it falls into an unwatery or dry sign then the body becomes lean or emaciated. But when the Lagnas falls in a watery sign or the signs owned by benefics, and has good conjunction or aspect and its lord occupies a watery sign then also the body becomes stout, and the extent of leanness or stoutness has to be judged by the strength or weakness of the planets, who aspect or combine such Lagnas. Brihaspathi means a big planet and when he occupies the Lagna the person will become stout.

लग्नेशनीराहुयुतेथवाऽन्या त्पिशाचबाधांप्रवदंतिसंत: ।
लग्नेरविर्भूमिसुतेनदृष्ट: श्वासंक्षयंविद्रधिगुल्मभाजं ॥

STANZA 227.

If Sani or Rahu occupies Lagna, the person suffers fram Devils or evil spirits. If Lagna is occupied by Ravi and has the aspect of Kuja, the native suffers from asthma, consumption, enlargement of spleen or some disease in the anus.

NOTES.

Planets Sani and Rahu are the most powerful of the evil ones, and exercise a great deal of influence in the bad direction. If Sani or Rahu occpies Lagna the person suffers from evil spirits or devils. Satan, devils, evil spirits, ghosts, hobgoblins etc , are not new names in the vocabulary of the world's literature. The word Pisacha is used in the text and is thus derived in sanskrit. "*Pisitham Asnathi Iti Pisacha*" or those who have for their food *mansa* or flesh, hence evil spirits or devils are meant. As a trans-

lator I have simply to confine myself to what the author says in his book, but as a scientific man, I will not be trespassing beyond my bounds, if I made a short discussion on the question of the existence or nonexistence of evil spirits. Man is considered to be a compound of three states of existence, one within the other as it were, and these are *Sthula*, *Sookshma* and *Karana* or physical, mental and ethereal. The last word is used for *Karanam* because when finally analysed it will be found to be of the essence of the Supreme Spirit or God. When death takes place in a man separation ensues between the body and that which was mysteriously enclosed in the body and which actuated it in all its external or phenomenal work. It would be unreasonable to say that death annihilates all matter and leaves no further traces of its future existence. If this proposition is granted then birth simply means a sudden evolution of the body and all its mysteries from unknown and unknowable causes, and death means a sudden decomposition or dissolution of all that composed the inner and the outer man leaving no more for the individual to aim at or work for. In fact the human existence in this world, becomes purposeless and men may simply engage themselves in the gratification of sensual pleasures, and those gross propensities, which have made the world a stage, which is fully convulsed with the ungodly passions of human brutes. Those who have some intellectual strength and can comprehend higher intellectual reasoning and those who read carefully the Vedic literature of India, and the religious works of other ancient nations, have always thought that the mysteries in man are not easily solved, and that future states of existence are not myths of deluded brains. Soul or jeeva has been located in the body and at the time of death, a separation takes place between the gross physical and the finer spiritual. When therefore death occurs, the soul or mental power with its actuating cause or *Karma* leaves the

body and goes away—by the laws of continuity—to places where it is attracted by its previous good or bad *Karma*. In the ordinary transactions of man's daily life, his mind takes him to societies where it finds pleasure. So also it is easy to imagine that the same mental power when separated from the body by death, will be attracted to regions or spaces where it has its predisposition for attraction. The development of body is mostly influenced by the development of the mind and we see that the severe trials of a real patriot or philanthropist do not differ in their external devotion from those of hardened dacoits or declared murderers. Both endure severe pains and privations, and both work with a splendid determination. But the mind of one is exercised in relieving the human miseries while the mind of the other is exercised in causing them.

Attractions of the one cannot therefore be compared to the attractions of the other. Here lies the grand secret of mental development, dependent upon a thousand and one causes, too numerous to detail or even understand. After liberation from the body, the *mental state*, whatever it may be, has its own peculiar flights into the higher regions determined and directed by the previous training it had while it was encased in the bodily surroundings. The ancient Rishis prescribed methods for the development of the body as well as the mind in such directions as would enable the latter, when liberated by death, to take the approved path, so that it may finally be thoroughly purified to make it fit to take its place in the halo of the Supreme Intelligence and become one with It. This is no doubt a very difficult question but its interest is so absorbing that those who spend their time in studying it will be amply repaid by a higher knowledge of man's future existence.

An example or two will make this point clearer to the minds of my readers. Suppose A. is a thoroughly good man, contented,

charitable, dutiful, godfearing, and honest, in his dealings. Suppose B is as thoroughly a bad man, vicious, deceitful, murderous, dishonest, discontented and greedy. To carry out these two sets of principles both of them require certain mental develepment, determination, intelligence and endurance. The mind takes two different turns in these persons. While the mind of A causes pleasure and profit to humanity that of B causes pain and loss to mankind. When death approaches these two individuals the feelings will be necessarily different. One is contented and does not fear it, while the other takes altogether different impressions. Death separates their bodies from their souls and the flight of the two must be in opposite directions, because their previous karma gives them attractions to regions which afford congenial mental stages. Love, passion, hatred, vengeance, avarice, self sacrifice, charity, duty, kindness, honesty, roguery etc., raise different vibrations in the nervous centres, and the activity of the brain cells, must therefore be in various directions when one or the other of these are attracted by the surroundings in a man's life. Blackest thoughts corrupt the mind while the purest thoughts purify it. I cannot put the theory in a simpler form. Mental power is the grandest force yet identified in nature and, the intensity and the direction of it are determined by the kind of feelings which are constantly harboured in it during its tenancy in the body. The *impure* cannot join the *pure* and the *pure* has no special attraction to the *impure*. Places of attraction beyond the limits of the earth, must be so arranged as to afford suitable planes for the existence of spirits according to the Karma they have done when they tenanted the terrestrial forms.

When the *mind force* is thus immersed or steeped in, avarice, immorality, and vice of all kinds, the spirit which was encased under such influences, will be called an evil spirit or devil and when death takes place suddenly or by any of the accidents to

which human bodies are subjected, the flight of the spirit liberated from the body of such an unholy person, will be impeded in its higher directions, and as it has to be purified before it can be elevated to join the saintly or holy spheres of existence, it will have to move in the lower and unholy regions, and trouble people who are peculiarly predisposed to its evil influences, and who possess mentality similar to what the evil spirit commands. But in the case of a god fearing and charitable man, the spirit takes a higher flight unimpeded because the weight of grosser considerations, does not shackle its movements, and the attractions of purer regions will afford facilities for its onward march. These are called good spirits and they rise higher and higher, according to the intensity of the mental feeling, they put forward in their good Karma on the terrestrial plane. It is not easy to understand the principles underlying these various attractions and repulsions and states of devilish existence are ascribed even to good persons when they commit suicide, or willfully take out their lives by drowning or falling from high places. Here we can understand the reason why they will pass to good regions through temporary states of devilish existence. When a man takes away his life under a real or fancied grievance, he is discontented and his mind is not in that mould which would fit the higher planes of spirit existence. Suicide or *Atma Hatya* is considered even worse than a murder, and must not be resorted to under any circumstances. The rays of evil planets have evil influences while the rays of benefics have good influences.

And when evil planets like Rahu or Sani occupy the Lagna, they have a powerful influence over the mind of such a person, to attract or to be attracted by vice and immorality and as the mind of such a person will be impure, he will attract impure spirit already liberated from their bodily conditions, but which will be found hovering about

unholy places. Haunted houses contain evil spirits. They love mischief and that was due to their previous training. Some persons see devils while others never see them. There are three *Ganas*. *Daca*—godly—*Manusha* human, and *Rakshasa* ungodly or devilish. These are classified according to the *Nakshatras* persons are born in. The zodiacal, starry and planetary lights determine these characteristics and it would be a very interesting study to pursue by the readers of this book. It would therefore be absurd to deny the existence of evil spirits or the sufferings of those who are peculiarly subjected to their influences. A man often catches cold by the slightest variations in the thermometer, while another does not suffer in the least by the largest variations in the atmosphere. When both of them meet, they will be at loggerheads because one affirms the existence of an influence in the climate while the other denies it. We have to read a great deal and think deeply on all these difficult problems in life. It is silly to deny many things which we could not understand or explain. These evil spirits are attracted by Sani and Rahu more than by any other planets. Sani is a black planet. His color absorbs all other colours and reflects only darkness. Rahu is called Thamo graha or dark planet. He, as well as his opposite friend Kethu, gives rise to the phenomena of eclipses. They obstruct the solar and lunar rays and take away much of the terrestrial energy. Darkness favours devils while light dispels them. The influence of darkness on the minds of bad men is simply indescribable and many of the desperate deeds are committed under the auspices of darkness. When God is devoutly worshipped, when there is plenty of light, where men are honest, when they are upright and when they are guided by just principles of conduct, devils have very little access and angelic spirits are evolved out of such places. It is no wonder therefore that Sani, Rahu and Kethu, when they occupy Lagna or aspect it with power, should subject the person to the attractions of evil spirits. Their own rays are congenial

my Astrological Magazine. Vols. II, III, and IV. They may be read with great advantage by the student.

भौमेविलग्नेशनिसूर्यदृष्टे खड्गाधिभिःपीडितदेहभाक्स्यात् ।
केतौविलग्नेबहुपापदृष्टे पिशाचचेरैर्भवतिद्दवंस्यात् ॥

STANZA 228.

If Lagna is occupied by Mars and the Sun and Saturn aspect it, the person will be struck with weapons etc. If Kethu is in Lagna and has evil aspects the man suffers from thieres and evil spirits.

NOTES.

Mars occupying birth, when aspected by Saturn and the Sun, will produce injuries from weapons or sharp instruments. This may result from the person falling upon them, or his being cut with them. It was already shown that if Rahu and Sani occupied Lagna, the man suffers from Devils. If Kethu is in birth and evil planets—Saturn, Mars and the Sun–aspect him, the person suffers from Devils. Large reading and careful discussion with eminent men led me to examine the phenomena of the existence of devils These are called *pisachas* and the word has already been derived from the sanskrit root. As in every other case there are a lot of imposters as against some genuine cases of devil-tormenting. Confronting some of the real cases, myself and friends watched the phenomena with great interest and found some manifestations of the power of the devil, which defied all scientific explanations or reasonings based on our experience. An honest young woman was possessed of a devil, and when pressed hard by *mantras* and certain other performances, the devil said that it would go. We demanded some confirmatory evidence of the Devil's statement and the evil spirit said that a huge branch of a ficusreligiosa (*Peepul tree*) which was in front of the house, would be broken and it would disappear for ever. The girl was almost in a dying condi-

tion, and she was caught in the hands of her father who was really a strong man. She rose suddenly, made towards the door and heavily fell on the floor making her father also fall with a heavy thump. The peepul tree which was only about 10 or 20 yards from the door where she fell with her father, cracked, and a huge branch of it came down with a tremendous crash on the other side. The breaking down of the branch and the falling of the girl with her father near the door were almost simultaneous and we were really puzzled at what had happened before our very nose. The branch which was broken by the invisible devil, was about 2 or 3 feet in diameter, and could not have been brought down even if ten elephants had dragged it with all their might. What surprised us most was that the devil in the girl told those who were present there, that it would break a tremendous branch of the peepul tree as a token of its immense power and that it would leave the girl ever afterwards. This was a fact, as the girl got round, and become quite hale and healthy in the course of a few days. I have seen two or 3 instances of such remarkable exhibition of the presence of devils and their great power and I speak simply from my actual experience

In all these cases the time during which such sufferings come will be generally the periods and subperiods of evil planets or benefics who are weak and who are strongly affected by malefic conjunctions.

In the following stanzas the author steps into other considerations of how a person gets his money, whether he will be prosperous in his own country or in foreign countries or partly there and partly here.

लग्नेचरेतद्भवनेश्वरेवा चरेस्थितेसंचरतिप्रजातः ।
संचारशीलश्वरभेविलग्ने लग्नांशकेचैवमुदाहरंति ॥

STANZA 229.

If birth is movable, or if its lord occupies a movable sign the per-

son will be a traveller. If the Navamsa of the Lagña be also in chara there will be a similar disposition.

NOTES.

The temper of the man depends upon the position of Lagna, its lord and the position of the Moon. The twelve Zodiacal signs are divided into Chara (Movable), Sthira (fixed) and Dwiswabhava (common) (see notes P. 25) Mesha, Kataka, Thula and Makara are Charas. Vrishabha and its quadrants are Sthiras and Mithuna and its Kendras are Dwidahas. If birth falls in a movable sign the person will be inclined to travel, if the birth lord occupies a movable sign, the inclination will be similar. If both of them are in movable signs, then he becomes a great travellor. If the Navamsa of the Lagna is chara, he will be fond of travelling.

विदेशभाग्यंचरभेविलग्ने चरेतदीशेचरखेटदृष्टे ।
स्थिरेस्ववदेशेबहुभाग्ययुक्त स्थिरग्रहैर्भूरिधनान्वितस्यात् ॥

STANZA 230.

If the birth falls in chara, if its lord occupies a similar house, and if it has the aspect of planets in chara the person gets wealth from foreign countries. If the Lagna is Sthira and has the aspect of planets in Sthira houses the person becomes wealthy in his own country.

NOTES

The words used are a little dubious. We have nothing like chara and sthira grahas, but as the velocities of the planets are different a classification may safely be made. Between the Moon who moves one sign in $2\frac{1}{4}$ days and Saturn who takes 900 days to move in a sign there is a wide gulf, and Saturn may very conveniently be called a *Sthiragraha* or stationary planet when compared to the rapidly moving planet the Moon. In such a planetary classification, Sani, Guru, Rahu and Kethu, may fall under sthiragrahas while the rest may be reckoned as charagrahas. But Venkatasa apparently means that if the planets occupy a chara Rasi, they get that influence and if they occupy a Sthirarasi they

will be similarly influenced. Men generally get wealth from their occupations and when they involve large travelling, the Lagna, its Navamsa and its lord must be in chara (movable) and when all these are in Sthira the person gets much wealth in his own native place and travels very little outside. If these are in *Dwiswabhava* the man will be partly travelling and partly stationary.

There is also another test which holds good in many of the horoscopes. If a man has many planets in chara he becomes a traveller. If many are in Sthira he becomes mostly stationary and if they are in common signs then they produce half travelling and half stationary habits.

मिश्रैर्ग्रहैस्संयुतभाग्यकीर्ति र्नानाप्रदेशप्रचरनूकुमार्गि ।
लग्नेश्वरेवीर्ययुतेस्वतुंगे गंभीरगामीपुरुषोन्यथास्यात् ॥

STANZA 231.

If the birth falls in common sign, its lord in a similar house and planets in a common sign are aspecting it, the person will get wealth from many countries, but not always by honorable means.

If lord of Lagna is strong and join his house of exaltation, the person will be very dignified in his behaviour.

NOTES.

Common signs are Gemini, Virgo, Sagittarius and Pisces and if birth falls in any one of them, its lord occupying one of these, and planets in these houses aspect it, the person will visit some countries, make money and acquire it in any way. That is, he will not be very scrupulous about the means he employs in the acquisition of his wealth.

हीनेतदीशेसजढरशुभैस्तु दृष्टेयुतेवानतथाविधंतत् ।
लग्नेशुभेशोभनधृष्ठियुक्तें बाल्यात्सुखंतन्नहिपापयोगात् ॥

STANZA 232.

If the lord of Lagna is powerless, then the person becomes jada (Dull). If benefics aspect or join with the birth lord, the person does not become dull. If Lagna is auspicious and is combined with benefics or has their aspect the person will have happiness from his infancy. If evil planets combine or aspect there will be no happiness.

NOTES.

If the lord of Lagna has not the sources of strength, detailed in the earlier portions of this work, then the person becomes dull or inactive. If Guru, Sukra, full moon or powerful Buda aspect him or join with him, such dullness ought not to be predicted. If Lagna is auspicious—by this we have to understand that it must fall in Dhanus, Meena, Vrishabha or Thula or in Mithuna and Kanya, when Buda is powerful or in Karka when Moon is full, and benefics aspect or combine Lagna, the man will be happy from his infancy. This means that he will enjoy happiness till he dies. Of course even in such cases when powerful evil planetary periods intervene, they may cause occasional misery but he will be generally known as a happy man. If evil planets Ravi Kuja, Sani, Rahu, or Kethu occupy or aspect Lagna, the reverse result must be predicted, that is, the man will be miserable. If beneficial planetary periods intervene he may have occasional intervals of happiness, but will be generally characterised as an unhappy man. The general principle that benefics are good and malefics are bad is well illustrated and the strength of Lagna and its lord have great deal to do in the determination of happiness or misery.

दुःखीभवेत्पापबहुत्वयोगे लग्नेतुबाल्यान्मरणान्तकाल : ।

STANZA 232 A.

If there are many evil planets in the birth the person becomes miserable all through his life.

NOTES.

When evil planets occupy the Lagna, and have no beneficial aspects the person becomes sorrowful in all his life. A distinction must be drawn between "a man of position and a man of joyful temper." Pecuniary or official position does not always give the man happiness. Shakespear's pithy remark that "uneasy lies the head that wears a crown" and Johnson's observation that "increase his riches and his peace destroy" are well worth contemplation. There are many men in very good means but they are always miserable. There are others in humble position and they are always happy. "*Manaeva Manushyanam Karanam Bandha Mokshayoho*". Mind can make a heaven of a hell or a hell of a heaven.

Therefore happiness and misery are mostly our own making and will affect us when our minds are controlled by them. But when the mental strength is great, pains and pleasures appear no more. Evil planets in the lagna which represents body, temperament, health and appearance—make a man sorrowful and therefore miserable. And this state will continue all through the person's life. I have examined thousands of horoscopes and found that when lagna or Chandra is in conjunction with evil planets—Sani—Ravi—Kuja, evil Buda, Rahu or Kethu, the person will always take a sorrowful view of his present and future life. If there are a large number of evil planets in the lagna then the mind of the person will be very melancholy. Take an example. Suppose a man is born with Sani in lagna in exaltation in Thula. He will be successful, commanding and imperious, but he will be miserable for one thing or other upsets the equilibrium of his temper.

Suppose a man is born in Aries with Saturn there, he will be miserable as well as poor. Take a birth in Cancer with Jupiter in it and take a birth in Capricorn with Jupiter there.

In Cancer he will be dignified, noble and jolly-tempered, while in Capricorn the person will be ordinary and meanminded.

Suppose a birth falls in Taurus with Moon there in exaltation and other combinations indicating poverty, then the individual will be jolly although he may be really poor. Suppose a person is born with Chundra and Sani in Vrischika, and other combinations indicating great wealth, the person will be miserable though he may be rich and influential. The distinction between a rich man and a happy man must be carefully remembered. Planets are forming most pleasant and unpleasant conjunctions, and the temperaments of the people depend upon how their lagnas are coujoined or aspected and upon the strength of the lord of lagna. Dasas and Bhuktis bring in temporary pains and pleasures.

वर्गोत्तमांशेयदिलग्ननाथेस्वाच्चांशकेवास्वसुहृद्द्रकाणे ।
शुभान्वितेवाशुभदृष्टियाते नरोभवेदायरणाऽन्तस्सौख्यः ॥

STANZA 233.

If the lord of Lagna occupies his Vargottamamsa, or his exaltation Navamsa, or his own or friend's Drakkana, or if he joins a benefic or has his aspect the person will be always happy.

NOTES.

Venkatasa Daivagnya now gives some combinations which make a man always happy. If birth lord occupies Vargottama Navamsa (see St. 14 ch. I. Brihatjataka) or if birth lord occupies that Navamsa in which he holds his exaltation, or if he is found in his own Drakkana or in the Drakkana of a friendly planet or if he is in conjunction with a benefic or has a beneficial aspect; then a person born under such combinations will become a happy man. This does not necessarily mean that he will be a rich or influential man. Those conditions depend upon other conjunctions, and positions of planets. For happiness or misery an

astrologer has to look carefully to the strength of the *birth lord* or his weakness and make predictions accordingly.

If a planet occupies Mesha, and he is also found in Mesha in the Navamsa, he is said to be in Vargottamamsa. In all movable signs, the first Navamsa, in all fixed signs the fifth Navamsa, in all double-bodied or Dwiswabhava signs the ninth Navamsa becomes Vargottamamsa. This gives a special energy to the planet and hence he becomes beneficial.

When a sign is divided into 3 equal divisions each is called a Drakkana. If Guru is found in Meena or Dhanur Drakkana or in Mesha, Kataka, Simha, or Vrischika Drakkanas which are owned by his friends he becomes strong in giving happiness. If Ravi is in Kumbha and Simha is Lagna, then the birthlord is unfavourable and makes a man miserable. But if this Ravi is in the Navamsa of Mesha where he is exalted he becomes powerful and in spite of his weakness in the Rasi he gives happiness to the native, because he occupies an exalted Navamsa. If this Ravi joins Guru or Sukra or has their powerful aspect then also he gives happiness all through the person's life.

In fact the guiding principle for determining happiness in all life is the strength of the birthlord. Dasas and Bhukties may come and go, and the person, if they are bad, may suffer very sharply but here the general disposition and condition of a man are given, and they must not be confounded with temporary sorrows and privations. Astrologers require a good deal of intelligence and when they omit any such important factors in their calculations they are liable to make mistakes and go wrong.

लग्नाऽन्त्यलाभेशुभखेचरेन्द्रे लग्नेश्वरेकेन्द्रगतेबलाढ्ये ।
सिंहासनांशेयिददेववृज्ये जातोभवेदामरणांतसौख्यः ॥

those miserable states. If the 1st, 2nd and 3rd houses have beneficial aspect or conjunction, if the lord of birth is a benefic and Sukra occupies paravatamsa, the person will have happiness in the first and middle periods of his existence. This means that he will not be happy towards the end of his life. If birth Lord is a benefic, and Sukra occupiesParavatamsa where have we got 3 more benefics to occupy or aspect the 1st, 2nd and3rd houses. Guru, Chundra and Buda are benefics besides Sukra. There may be aspects but there cannot be occupations. The students should work out these interesting propositions and satisfy themselves that my doubts raised here are reasonable. When six vergas are combined in a planet it is called a Paravatamsa. (*See* notes on P. 39.)

Vergas mean divisions.

बाल्येसुखीस्यात्तिरदसेन्द्रपूज्ये केन्द्रेयदालग्नपतौर्बलाढ्यः ।
ऐरावतांसेयदिलग्ननाथे स्त्रीपुत्रमीत्वार्धसुखान्वितोयम् ॥

STANZA—236.

If Guru becomes powerful and occupies Lagna kendra, and the lord of lagna occupies Iravatamsa the person becomes happy from the commencement.

NOTES.

Of the benefics Guru is the most favourable and if he becomes powerful and occupies lagna, and the lord of lagna occupies Iravatamsa, the man will be happy from the commencement. The word used is *Balya* which means in the young age. Having regard to the excellent positions of the best benefic and the lord of lagna, I am not prepared to infer that the word *Balya* means that the person will be happy in the beginning and will not have it in the end. It must be interpreted as meaning from the very beginning he will be happy. This combination will make a man cheerful and happy all through his life.

Iravatamsa means the combination of nine vergas in a planet. Very few planets combine in such a splendid way. (*Vide* Page 39.) Such a combination will also give him wife, children, wealth and friends. In the interpretation of these stanzas. I have largely fallen on my personal experience as a reader. The compounding or dividing a word may be very conveniently resorted to under the rules of grammar and rhetoric in Sanskrit, but the question is will such interpretations tally with the predictions and experiences of the consultors. The readers are requested to carefully note these important differences.

देवलोकांशगेशुक्रे लग्नेशेगोपुरांशगे ।
लग्नेशुभग्रहैर्दृष्टे मध्यान्तेसुखमाप्नुयात् ॥

STANZA 237.

If Sukra occupies Devalokamsa, Lord of the Lagna occupies Gopuramsa. and Lagna is aspected by benefics the person will be happy in the middle and end of his life.

NOTES.

For all these *Amsas* I request the reader to refer to my notes on stanzas—32-33-34 and 35 When four Vergas are combined it is called *Gopuramsa* Devalokamsa is a combination of seven Vergas.

Sukra must occupy seven good Vergas, birth lord must occupy four Vergas, and 'birth' must be aspected by benefics to enable a man to live a happy life in the middle and end of his existence. The stanza is simple enough.

लग्नेशुभेधने पापेकेन्द्रे पापसमन्विते ।
लग्नेश्वरेतुत्तिर्यांशे चादौदुःखंततस्सुखं ॥

STANZA 238.

If Lagna is occupied by a benefic, the second by a malefic,

mabefic occupies Kendra; and the lord of birth occupies Oottamamsa, the person will have misery in the beginning and happiness afterwards.

NOTES.

The stanza is very suggestive and ought to be carefully read. There must be a benefic in Lagna, the second house from it must be combined by a malefic, an evil planet must be in a Kendra and the birth lord must have Oottamamsa, to enable a man to have sorrow first and happiness afterwards. As Lagna is the first Kendra and that must be occupied by a benefic, there are only three more Kendras for evil planets to occupy. But here he means only any one of those 3 Kendras to be occupied by Sani, Kuja, or Ravi. Evil planets include also bad Buda, Kshina Chundra and Rahu and Kethu. It would be enough therefore to satisfy the conditions laid down here for any one of these evil planets to occupy a Kendra. Oottamamsa mean the combination of three Vergas (See p. 39).

लग्नेपापेधनेसम्ये भाग्येकश्चिच्छुभग्रहः ।
लग्नेशेदेवलोकस्थबाल्ये सौख्यमतोन्यथा ॥

STANZA 239.

If malefic occupies Lagna, a benefic in the 2nd, another in the 9th, and birthlord in Devalokamsa, the person enjoys happiness first and sorrow afterwards.

NOTES.

An evil planet in birth, a good planet in the 2nd, and 9th, and the lord of birth in the Devalokamsa will make a man enjoy happiness in the earlier life and misery in the later days. This is due to the occupation of the Lagna by a malefic. He must show his evil influence, and he does so in a striking manner by subjecting the person to misery in his last days. I have already pointed out that we cannot imagine greater misery than the misery of suffering sorrow in the last days of a man's career.

लग्नेश्वरेकर्मगते तदीशेलग्नसंस्थिते ।
सुभेदृष्टेस्वतुंगे वासत्कीर्तिंलभतेनरः ॥

STANZA 240.

If lord of Lagna occupies 10th, and lord of 10th occupies Lagna, having beneficial asperts or occupying exaltations, the person will have very good reputation.

NOTES.

Reputation is often called a *bubble* by the philosophers, and they say that it is liable to burst at any moment. With due deference to their views, a worldly man cannot afford to have a bad reputation in the interests of his own success and business.

A good reputation can never be acquired by a bad man and even if by deceitful ways and means he acquires such a bubble he will have the mortification of seeing it burst before his eyes and perhaps it might even expose him to great degradation. Clean character alone enables a man to get good and unsullied reputation and this is certainly worth having at any cost. When the lord of birth and tenth exchange their houses, having good aspects and occupying exaltations the results are highly satisfactory. It is very curious that the author has used the word exaltations. How can the two planets be exalted and still occupy each other's houses namely, 1st and 10th. Take Aries. Its lord is Kuja and the lord of 10th Makara is Sani. Sani now must be in Mesha and Kuja must be in Makara for his exaltation. Sani is in his debilitation. Take Taurus. The lord is Sukra and the lord of 10th Kumbha is Sani. If they exchange their places, there is no exaltation. Take Gemini. Its lord is Buda, and the lord of 10th is Guru. They exchange their places and Buda becomes Neecha in Meena while Guru is only in Mithuna. Take Kataka. Chandra and Kuja exchange and Kuja becomes Neecha in Kataka.

In Simha Ravi and Sukra exchange places and no exaltation is obtained for either. In Kanya and Meena there cannot be any exchange between two planets as the lords of both houses of Lagna and 10th are one and the same. Therefore the stanza has to be interpreted in a limited sense. If any one of the two, specially the lord of Lagna occupies an exaltation, the person gets good reputation.

पापेविलग्नेशपतौसराहौ केंद्रस्थितेकर्मणिपापखेटे ।
नीचग्रहेलग्नेगतेर्क दृष्टेदुष्कीर्तियुक्तास्शभवेत्तदानीं ॥

STANZA. 241.

If a malefic occupies Lagna, lordof Navamsa lagna occupies Kendra with Rahu, a malefic joins tenth, and Neecha planet occupies Lagna, with the aspect of Ravi the person gets bad name.

NOTES.

The author gave in the previous verse combinations for good reputation and in this he tells the readers when a man becomes notorious or gets bad reputation.

There must be a malefic and a debilitated planet in Lagna, an evil planet must occupy the Karma or 10th house, the lord of the Navamsa Lagna must join Rahu and occupy any of the other two kendras—4th and 7th for he has given planetary positions for Lagna and 10th, if these combinations are found in total with the aspect of Ravi for the Lagna then the man achieves a name in the wrong direction. He will be notorious and well known.

It is enough if there are evil planets in the 10th and Lagna to make a man notorious. 10th house is the most important in a horoscope and if this house of reputation is badly joined the person gets an evil reputation, and if it is good he will be rightly famous.

आरोहलग्नेतुविलग्ननाथे भाग्याधिपेतादृशवीर्ययुक्ते ।
विख्यातकीर्तिंप्रभवोनरस्तु शुभग्रहेणापिसमन्वितेस्यात् ॥

STANZA. 242.

When lord of Lagna and 9th occupy the first halves of 1st and 9th houses respectively with benefics the person gets great reputation.

NOTES.

The word *Aroha* and *Avaroha* are used to indicate ascending and descending influences. The *Aroha* Lagna therefore will be the end of the first half of the Lagna. Each of the Lagnas is divided into 30 degrees and it may be conveniently denoted that the Lagna or the planet in it will be *Aroha* till it reaches the 15th degree and then gets into the *Avaroha* state.

Therefore if the lord of Lagna is at the end of the first half of the Lagna, and the lord of the 9th is similarly situated there, and these have the combination of benefics the person will have a splendid reputation and it will extend over a large extent of the country. In all these cases it is clearly seen that for happiness or health or reputation the lord of Lagna plays an important part Aroha and Avaroha also mean states of planets moving towards *Oocha* and *Neecha* respectively.

आदौवयसिघार्वार्धे सौख्यंलग्नेभृगोस्सुते ।
दुःखंतुपरभागेच बंधौपापेसुतेतथा ॥

STANZA. 243.

If Sukra occupies the first half of the Lagna, the person has happiness in the beginning. If Sukra occupies the second half of Lagna, with evil planets in the 4th and 5th houses the person gets misery in the end.

NOTES.

The position of Sukra has a great deal to do with the happiness or misery of a man, and the time is determined by Sukra occupying the first or the second half of the Lagna. If evil planets occupy the 4th and 5th houses, they make the man miserable in the end with Sukra in the second half of the Lagna. Sukra represents all worldly pleasures and it is natural that when he occupies a favourable position, he will give the person happiness in the beginning. 4th house represents happiness and 5th house intelligence and children. Both these houses must also be well occupied.

लग्नाधिपेशुभयुतेयदितुंगभागे केंद्रात्रिकोणसहितेशुभदृष्टियुक्ते ।
कर्माधिपेनसहितेयदि चात्मगेहे सद्भाग्यकीर्तिधनधान्यचिरायुरेति ॥

STANZA. 244.

If the lord of Lagna is combined with benefics, occupies his own exaltation, joins Kendras or Thrikonas, has beneficial aspects combined with the lord of 10th or occupies his own house, the person will have desirable wealth, good reputation, excellent surroundings, large quantities of grain and long and happy life.

NOTES.

This seems to be a sort of summary of what the author had been trying to explain in the previous verses. What he insists upon the astrological reader is that for long life, wealth, happiness and good reputation, he has to principally consult the strength of the Lagna and its lord.

Where this is neglected the predictions made with reference to a horoscope may not turn out correct. If we examine into the conditions of the lord of Lagna, all those which have been enumerated above will never be found combined in him. He may be exalted but may not join with the lord of 10th. He may occu-

py Kendras, but may not have exaltation. He may occupy his own Thrikonas but he may not have beneficial aspects. To have long, happy and peaceful life coupled with proper position and desirable children, the position of the Lagna, its lord, the occupation and conjunction of Guru and Sukra, have a great deal to do. In the previous stanzas the author gradually opened his subject and in this he sums up as it were the different positions, conjunctions and aspects, the Lord of Lagna must have as wellas the real beneficial planets. The extent of the good which may be expected from the planet depends upon the number of advantages he possesses mentioned in this and the above stanzas.

लग्नाधिपोतिबलवानशुभैरदृष्टः केंद्रस्थितश्शुभखगैरवलोक्यमानः ।
मृत्युंविधूयविथधातिसुदीर्घमायु स्साधंगुणैर्बहुभिरर्जितयाचलक्ष्म्या ॥

STANZA 245.

If the lord of Lagna is all powerful, has no evil aspects, occupies kendras and has beneficial looks, he gets longevity, shakes off dangers, possesses good character, will have personal gains, and secure a high reputation.

NOTES.

This is a sort of continuation of the previous thread of instruction the astrological adepts have been giving.

The conditions laid down are that the lord of Lagna must be all powerful, he must be occupying any one of the Kendras, he must have no aspects from malefics, and he must have the aspects of beneficial planets. Thus the essence of the instructions is to see primarily the sources of strength possessed by the Lagnathipathi, and this is a very valuable stanza to remember in the consultation of Balaristajatakas or the horoscopes of children who

have critical times in their younger days. *Bala-Arista* means, young-misfortunes, or evils which happen to children when they are young. I am surprised to see this stanza quoted by Battotpala in his commentaries on Brihatjataka in the Balaristadhayaya Chap. VI. A very difficult question arises as to the authorship of this *sloka*. Bhattotpala completed his invaluable commentaries on Brihatjataka on the *panchami* 5th day of the bright half of the lunar month Chaitra in the year 888 of Saka on a Thursday. The *saka* certainly refers to the *era* of Salivahana and therefore this learned commentator was in the prime of life about 937 years ago. This will bring us to the year 965 and 66 A. D. If this *verse* was composed by any other astrological writer, it is possible to imagine that the commentator took it and quoted it as an authority on the point under illustration. In the commentaries to *Br. Jataka* he clearly says that he is going to quote some valuable passages from *Anyacharyas* or other learned writers on *Arista Bhanga* or combinations which go a great deal to avert the evils indicated by Balarista and prolong the life of the children thus afflicted by evil influences. To be quoted by this learned Astrologer, the stanza must have been taken from some renowned writer for whom Bhattotpala must have had certainly a great regard. If Venkatasa is the author of it then he must have lived before Bhattotpala or at least must have been his learned contemporary. This takes Venkatasa to the 10th century A. D. or even earlier than that. It is possibe that this stanza, which must have been composed by a learned astrological writer, might have been copied by the author of Sarwarthachintamani, and incorporated in *toto* into his work, as he could not change it for better and as it contained too valuabe an information, to be omitted by him. Instead of confusing myself and my readers with unnecessary chronological difficulties I simply point out to my readers the possibility of its existence long before Bhattotpala and

quoted by him in his commentaries Venkatasa Daivagnya is certainly not so old as one thousand years, and if Bhattotphala knew him by name, he would certainly have mentioned his name in his immortal commentaries on Brihatjataka. If we refer to Valmiki and Vyasa, two of the most renowned epic writers in India a remarkable coincidence happens. Valmiki is certainly the older of the two and the Ramayana is called the *Adikavya* and never disputed by any sensible and reputed writer. In his *Aditya Hridaya* in Bharata Vyasa almost repeats, some of the verses composed by Valmiki in his *Aditya Hridaya* in Ramayana in toto. This is as it should be. Some verses are so fine that when a subsequent author cannot improve them, and cannot at the same time omit them, he falls into the 2nd alternative of quoting them in full as if composed by himself for the occasion.

To inherit money is not considered so noble as to earn it by honest means. The combination above given is a good one and gives man energy and facilities to earn wealth by his own exertions.

केंद्रतिकोणनिधनेषुनयस्यपापा लग्नाधिस्सुरगुरुश्चचतुष्टयस्तौ ।
भुक्त्वासुखानिविधधापिसघण्यकर्मा जीवेच्चवत्सरशतंसविमुक्तरोगः ॥

STANZA 246.

If evil planets are not in Kendras, Thrikonas and in the 8th house, and the lord of Lagna and Jupiter occupy Kendras, the person will have all enjoyments. will be charitable, and virtuous, will be free from disease and will live up to one hundred years-

NOTES.

It will be observed from this stanza what amount of strength a man gets if only the birth lord and Brihaspati occupy Kendras—1st, 4th, 7th, and 10th houses. The verse says that evil planets

are not required to be in the kendras, and 5th, 9th and 8th houses when *kendras* and *Thrikonas* are free from evil influences as well as the 8th house, which signifies length of life-*Auyurbhava* and if the lord of birth as well as Jupiter occupy Kendras then the man will have every enjoyment and long life and prosperity. Lord of Lagna and Guru may be in one and the same Kendra or each of them may occupy different kendras. Any how the authorities in astrology seem to insist upon the lord of birth using in any one of the quadrants as well as the most beneficial planet Guru.

लग्नेशेधनराशिस्थे लग्नेशस्यांशपेपिवा ।
तथास्थितेलाभनाथे विंशद्वर्षात्परंसुखी ॥

STANZA 247.

If lhe lord of Lagna, or if the lord of the Amsa, occupied by the lord of Lagna, or the lord of *the 11th, occupies the 2nd house the person gets happy after his 20th year.*

NOTES.

Here three different combinations are given. The lord of Lagna must occupy the 2nd. The Lord of the Amsa occupied by the Lord of Lagna must occupy the 2nd. The Lord of the 11th or *Labha* (gains) must occupy the 2nd. In all these cases the person becomes happy after he is 20 years. This implies that he will not be happy before that age. Here *Amsa* means *Navamsa*. Suppose Mesha is Lagna. Its lord is Kuja, and he may be found occupying the Navamsa of *Thula*. The second combination is that this lord of Thula. Sukra must be found occupying the 2nd house or Vrishabha.

लग्नेशस्थांशनाथेतुकेंद्र स्वर्क्षोच्चसंयुते ।
लाभेशेवातथाभूते विंशद्वर्षात्परंसुखी ॥

STANZA 248.

If the lord of the Navamsa occupied by the lord of birth or the lord of the 11th, occupies kendras, his own house, or his exaltation, the person becomes happy after his 30th year.

NOTES.

Here times of happiness are roughly indicated without reference to periods and sub-periods of planets or the *Gochara*. The lord of the Lagna must occupy some Navamsa as a matter of course. Then the lord of that Navamsa occupied by the birth lord must be found out, and if he occupies his own house, any one of the Kendras, or his house of exaltation, then the person becomes happy after he is 30 years. The latter portion is easy. If the lord of the 11th occupies his own house, any one of the Kendras, or his house of exaltation, the person becomes happy after 30 years. In all these cases Venkatesa hints that the man will not be happy before the periods mentioned here.

But suppose in such a case, the person gets a very bright Dasa of a planet in his 20th year, and the temporary movements of the planets are also very favourable to him. The result will be a tug of war between the general influences fixed at the time of birth and those influences which come to him later on. Here it is meant that when such counteracting influences work in a horoscope, the results will not be as bright as when no disturbing elements are observed. Suppose in such a horoscope good Dasas come after the 30th year, then the period will be brighter than what the planet indicates. Herein lies the skill of the astrologer and he must take all facts into consideration and balance the evidence before him.

लग्नेशेशुभराशिस्थे शुभेशेसुतसंयुते ।
गोपुरांशगतेवापि षोडशाब्दात्परंसुखी ॥

STANZA. 249.

If the lord of Lagna occupies the 9th house, or the lord of the 9th occupies the 5th house or is found in his Gopuramsa the person will command happiness after his 16th year.

NOTES.

The occupation of 9th by the lord of the birth is good, as also when the lord of the 9th occupies the 5th. If both or one of them occupy the Gopuramsa, then it will also be good for the person. In all these cases the man gets happiness after his 16th year. This will be a very desirable conjunction. There is another reading which means that the lord of Lagna must be in the 9th with beneficial aspects or occupying his *Gopuramsa*. This is also good and may be retained.

ग्रहयोगेक्षणाभ्यांतु बलाबलावशादपि ।
लग्नस्यैवंफलंप्रोक्तं श्रीमद्वेंकटशर्मणा ॥

STANZA. 250.

The results of planetary conjunctions, aspects, their various sources of power as bearing upon the Lagna (birth) have been detailed by Venkatesvara Sharma.

NOTES.

Venkatasa mentions his own name at the conclusion of this chapter and says that he has carefully explained the results of planetary conjunctions, their aspects and the various sources of strength of the planets so far as they directly concern the birth and its various significations. In all these cases significations or Bhavas run into each other, and cannot be treated exclusively by themselves. Happiness includes health and children, money and power.

Life includes good and bad and can never be found unalloyed in its nature. Education includes influence and money. Life includes happiness and misery. Earning money may involve various Bhavas. But still each Bhava is treated separately as far as practicable, and this is what he means. The mentioning of his name in this as well as in other chapters makes the authorship of Venkatasa quite certain, and he is both a learned as well as a lucid writer. He has grasped the principles of astrology well, has a good command over the language and has the genius to express his thoughts and ideas in brief but lucid style.

End of chapter II.

CHAPTER III.

कौटुंबाद्वक्तव्यंमुखंच वाग्दक्षिणाक्षिपूर्वार्थान् ।
हृद्यान्भुक्तिविशेषान् विद्यामंत्रप्रभेदंच ॥

STANZA 251.

From the second house has to be found family, face, speech, right eye, precious properties, varieties of food, education, and different Mantras.

NOTES.

Venkatasa after detailing all combinations affecting the Lagna or body etc., now intends to take his reader through the various significations or *Bhavas* and naturally he comes to give a description of what are signified by the 2nd house and what conjunctions and aspects will give prosperity or adversity to them Lagna is always counted as the first and therefore the second house means the next from it. As many are liable to make mistakes in these matters, I shall give one or two examples. If

Mesha is birth sign then it is Lagna and is technically called the first house in a horoscope. The second from that will be Vrishabha, and the third will be Mithuna and so on. Vrishaba from Mesha is second and Mithuna from Mesh is third.

Mantras are a series of sound vibrations so arranged as to produce definite results. Therefore second house enables one to see what *Mantras* the person will get initiation in and with what effect. Face, right eye, speech, general family and the different kinds of food the man will like, have to be judged by the 2nd house, its lord and the planets who occupy and aspect it. The details will be given further on.

लग्नेश्वल्णसहितोयदिवित्तनाथेदुस्थेक्षि नाशनमाथास्फुजिरिंदुयुक्ते ।
नेत्रेश्वरेतनुगतेयदिनैशिकोंधः स्वोच्चेशुभग्रहयुतेनतथाविधंतु ॥

Stanza 252

If the lord of the 2nd joins the birth lord and occupies Dusthanas there will be loss of sight. If the lord of the second joins Sukra and Chundra and occupies Lagna with them, the person will have defective sight during the night. If the lord of the second is exalted or is combined with another benefic there will be no defect as predicted above.

NOTES.

The conjunction of the lord of the second with the birth lord and their occupation of *Dusthanas*—6th, 8th and 12th is bad for vision. If the lord of the second house joins Chundra and Sukra without exaltation (for lord of 2nd house) and without beneficial conjunctions the person will have defective vision during the night. But if a benefic joins them this defect should not be predicted. In the above combination the person will have good sight during the day.

भानौचलमपतिनासहिते तदीशेजात्यंधकोभवतिरंध्रषडंत्यगेपि ।
रिप्फेधरासुतगतेनयनंहिवामं नासंतदाव्रजतिसूर्यसुतेतदन्यत् ॥

STANZA 253

If the Sun joins the lord of birth, and the lord of the second happens to occupy 6th, 8th or 12th houses, the person becomes born blind. If Mars occupies 12th the left eye will suffer, and if Saturn occupies the 12th, the right eye will suffer.

NOTES.

The conjunction of the lord of birth with the Sun and the occupation of Dusthanas by the lord of the 2nd will denote total loss of sight from the birth. The Sun seems to play an important part in giving strength to the sight or in depriving it. *Dusthanas*—6-8-12 are bad for any planet or *Bhavadhipathi* to occupy.

If Mars occupies 12th the left eye and if Saturn occupies 12th house the right eye will be affected. If in the above combination there are beneficial conjunctions or aspects the person will not suffer much. In the Vedas the Sun and Moon are represented as the two eyes of the Supreme Intelligence and their strength in a horoscope determines to a large extent the strength of the eyes of a person.

चंद्रार्कसंयुक्तरवींदुलग्ने शन्यारदृष्टेक्षविनाशमाहुः ।
शुभाशुभैर्वुद्बुदलोचनस्याच्छुभैर्नदोषस्सहितेक्षणाभ्यम ॥

STANZA 254.

If the Sun and Moon combine and occupy Cancer or Leo—(their own signs) having the aspect of Mars and Saturn the loss of sight occurs. If there is an admixture of malefic and benefic aspects, the person will have defective sight. If benefics join or aspect, there is no evil to sight.

NOTES.

Kataka and Simha are the houses of Chundra and Ravi respectively. Surya and Chundra represent the two eyes. If they join together and occupy any one of the above signs, having Martian or Saturnine aspects then the person suffers from loss of sight. If these combinations have beneficial aspects then the sight will be defective. *Budhudakshu* means, one whose sight is watery, and defective and one who cannot see properly but at the same time he is not perfectly blind. If benefics aspect the conjunction of the Sun and Moon and their occupation of Kataka or Simha, the evil to sight should not be predicted. This means that the person will not be born blind, but will lose it later on.

निमीलिताक्षस्तुधनेसपापे तदीश्वरेशोभनदृष्टियुक्ते ।
लग्नाधिपेपापबहुत्वयोगे यमेनदृष्टेसतुनेत्ररोगः ॥

STANZA 253.

If there is an evil planet in the 2nd *and its lord is aspected by benefics the person will have Nimilithaksha. If in this conjunction, the lord of Lagna is combined with many evil planets and aspected by Saturn, the person will have eye disease.*

NOTES.

From blindness the author takes his readers to half blind and eye diseases. *Nimilithaksha* means half opened eyes or eyes possessing only half sight. This differs from combinations for eye diseases. The second house must be occupied by an evil planet, and when the lord of the second has beneficial aspects this result occurs. There are some who cannot fully open their eyes and therefore cannot see properly. If that combination is aspected by Sani then he will have eye complaints. If in this combination, the lord of Lagna is in conjunction with evil planets, aspected by Sani, then there will be eye complaints.

In all cases of planetary conjunctions, the strength of the lord of Lagna and the aspect he possesses have a great deal to do in the direction of influencing the native. The birth lord has a general influence which modifies, augments, or neutralises the influences exercised by the lords of the various other houses, and this must be carefully borne in mind in venturing predictions by an astrologer. In the latter case above enumerated, there must be an evil planet in the 2nd having beneficial aspects, and the lord of Lagna must be combined with many evil planets and in addition have the aspect of Sani to cause eye complaints.

In all these cases, the presence and aspects of benefics ought not to be overlooked as they have the power of modifying or mitigating evil influences to a very large extent.

बलान्वितेकारकखेचरेन्द्रेनेत्रे शुभेतद्भवनेश्वरैवा ।
सौम्यान्वितेकारकखेचरेन्द्रे लग्नेश्वरेणापियुतेथदृष्टे ॥

विशालदृष्टिस्तनरोविशेषा च्छन्यारयोगेगुळिकेनयुक्ते ।
नेत्रेश्वरस्थांशपतौसपापे पापग्रहेक्षेत्रगतेतथैव ॥

नेत्राधिपेवासरनाथकेतु धरासुतैर्वागुळिकाकिंदृष्टे ।
उष्णोद्भवेनह्यथपित्तकोपै र्नेत्रस्यरोगैर्भवतिप्रमादः ॥

STANZAS. 256—257—258.

If the Karaka of eyes is powerful, if the 2nd is occupied by a benefic, if the lord of the 2nd is combined with a good planet or if the lord of the birth is joined or aspected by the Netra Karaka the person will have broad and beautiful eyes. 256.

If the 2nd or its lord combine with Kuja, Sani and Gulika there will be eye disease.

If the lord of the Navamsa occupied by the lord of the 2nd house, joins an evil planet and the 4th house is occupied by another malefic the person will suffer from eye diseases. 257.

If the lord of the second joins Ravi, Kuja and Kethu, and has the aspect of Sani and Gulika, the person will suffer seriously from eye diseases caused by great heat, biliousness and jaundice, or some other severe bodily complaints. 258.

NOTES.

"*Sarvandrianam Nayanam Pradhanam*" is a sanscrit expression which means that of all the senses, the most important is the sight. Here there is a double interpretation. By developed *sight* man can overcome all desires which may be generated in his mind by the *sense attractions.* This sight is the *gnana chakshu* of the *yogis.* This is the internal meaning. Externally, it is easily seen that the most important sense is the sight and it must be preserved at any cost. How useful this will be for doctors to know in their professional work, if they only studied astrology. and attended to its invaluable suggestions. They do not know exactly why the eyes suffer at all, and they can never say at what period the person will suffer from bodily complaints. Astrology will throw a flood of light on these circumstances and it will be worth their while to devote a little attention to this all absorbing study. There is no need to say that sight is an important factor in the life and career of man. A blind man is thrown into the greatest disadvantage by want of sight combinations Therefore predictions which deal with the organs of vision are to be carefully noted.

The *Karaka* or lord of eyes is the Sun as given out by Venkatasa at the end of this work. There are some other astrologers who consider that *Nethra Karakas* are two planets, the Sun and the Moon and that the right eye is under the control of the Sun while the left is under that of the Moon. But as Venkatasa gives the

control of both the eyes to the sun. the Karaka here must be interpreted as the planet Ravi.

The principles underlying in these combinations seem to be the position of the lord of the 2nd, the occupation of that house by benefics, the conjunction its lord will have with auspicious planets and the aspects both the lord and the house may command. In these cases the eyes will be full and strong. When evil planets aspect or occupy 2nd house or combine with its lord and aspect him and when the sun is not powerful, and has malefic conjunctions or aspects, the person will have eye diseases varying in intensity with the strength of evil planets, and producing good when benefics are powerful.

The lord of the 2nd must not occupy evil positions viz, 6th, 8th and 12th houses from Lagna. If Sukra occupies the 2nd house he will give charming eyes. When evil influences predominate to a large extent, the person might even lose his sight altogether. All these combinations, presume that the man has sight at the time of birth, and will lose it afterwards. The times during which such sight will be lost or endangered, will be times of evil planets, who get jurisdiction over the vision during their periods and sub-periods. The determination of the causes for compiaint or loss of sight, will depend upon the characteristics of the planets, who control the vision at the particular time. Thus if Kuja is in the 2nd with evil associations the sight may suffer from fire, bile, heat, or sudden dangers or instruments. If Sani is similarly situated, the causes may be traced to windy complaints what are familiarly known as *Vatarajas* and so forth. Planetary peculiarities are clearly sketched out in the *first chapter* of this work, and no reader can hope to be successful as a predictor, without mastering the details given in the preliminary chapters.

In the Aristadhyaya of Brihatjataka several combinations are given for loss of sight, and they may be compared with the present notes with great advantage.

The lord of the 2nd house must occupy some *Navamsa* as a matter of course and if the lord of that *Amsa* joins an evil planet, and the 4th house is occupied by a malefic, powerful disorders in the sight must be predicted.

Jaundice, when unchecked will produce loss of sight or dimness in vision by the increase of bile. Excessive sexual indulgence will take away the visual vitality and subject the person to various eye and other bodily diseases.

अव्याजरोगैर्नयनस्यरोग स्तत्थ्सानपेदुस्थगतेनसौम्ये ।
सहोदरात्मोद्भवबंधुशत्रु कळत्रपुत्रादिभवेत्तथैव ॥
रयादयुक्तेसतिनेत्रनाथे दृष्टेतुताभ्यांनयनाऽन्तरक्तः ।
सौम्यग्रहौकारकभावनाथौ दृष्टयोश्शुभंह्याच्छुभदृष्टियुक्तौ ॥

STANZAS 259—260.

If the lord of the 2nd being evil occupies 6th, 8th, and 12th houses there will be eye complaints without ostensible causes. Similar significations must be predicted for brothers, children, relations, enemies and wives. 259.

If the lord of the 2nd is combined with or aspected by Ravi and Kuja, the ends of the eye will be colored red. If the lord of the 2nd and the Karaka for eyes are auspicious and they have beneficial aspects the eyes of the man will be strong and fair. 260.

NOTES.

The word *Dusthana* used in the work means 6th, 8th, and 12th houses. The occupation of these houses by any planets will give them evil influences. Many of the complaints can be traced to some immediate or remote causes. But there are yet others, which have to be traced to causes arising in the previous births. This is a strong argument in favour of the Karma Theory, without which it is not

possible to explain satisfactorily all the inequalities in position, education, health, mental capacity, moral tone and pecuniary success which are witnessed among men. When the lord of the 2nd is in conjunction with Ravi or Kuja the eyes will be colored red at their ends.

Both of these are hot and fiery planets and they show a sort of reddishness at the ends of the eyes of a person When the lord of the 2nd and the *NetraKaraka* have beneficial aspects or conjunctions, the vision will be strong and distinct.

Venkatasa gives a very valuable suggestion as to certain peculiarities in a horoscope and how to judge of a man's enemies, relations, children, brothers and friends. When a horoscope is examined there are 12 *Bhavas* or significations. which have already been explained in the previous chapter. The first shows the body of the person, the second his family and vision in general, the third indicates brothers, the fourth mother, the fifth children, the sixth enemies, the seventh wife, the eighth longevity, the 9th father, the tenth reputation. the eleventh elderborn brothers and sisters; and the 12th sin and heaven. What Venkatasa means to say here is, that if the welfare of the brothers of a person, has to be consulted, then the 3rd house must be taken as the birth of his brothers and making it as their Lagna, the astrologer has to predict their successes and failures.

One or two illustrations will make his meaning clear.

Take the following horoscope —

The eyes of this person, have to be judged by the strength of the lord of the 2nd as well as its occupants and those which send powerful and beneficial influences. If the nature of his brothers has to be found out, then according to Venkatesa take the 3rd house Cancer which represents brothers and make this the Lagna or birth

time of his brothers. Then the 2nd from Cancer, and the conjunctions there and with its lord will decide as to the sight of his brothers. Their education has to be judged by the fourth house from Kataka. The 9th from Lagna or Capricornus indicates father, piety &c, and that must be taken as the Lagna of his father. The sixth house represents his enemies. This house *viz.*, Thula will represent the Lagna for determining his enemies' future prospects.

The 4th or Leo represents mother and this will be the Lagna of his mother. In this way every other Bhava has to be carefully examined. There are 12 *Bhavas* or significations from the Lagna. If we want to know the results of any one of these *Bhavas* with reference to the person whose horoscope has to be examined, we must take them in the detailed order from his birth sign. Suppose the morality of a person is wanted. Fourth house represents it. If the 4th from Lagna is taken, then its examination reveals the nature of morality which the person possesses. But suppose his father's morality is wanted. Then the 9th from Lagna represents the father of the man. The 4th from the 9th or the 12th from the Lagna really represents his father's morality. Further sub-divisions of these will represent the different brothers, sons, sisters, friends and wives.

पापग्रहाणामधदृष्टियोगा त्पित्रादिकानांफलमेवमाहुः ।
कुटुम्बराशेरधिपस्तसौम्यः केन्द्रस्तितस्वोच्चसुहृद्गृहेवा ॥
सौम्यर्क्षयुक्तोयदिजातपुण्य कुटुंबसंरक्षणवाग्विभूति : ।
स्वोच्चस्थितेशोभनखेचरेन्द्रे कुटुंबराशौशुभवीक्षितेवा ॥

STANZAS 261—262-

If the lord of the 2nd and Netrakaraka have evil conjunctions or aspects the vision will be defective. These significations have to be extended to father &c., —261.

If the lord of the 2nd joins a benefic, and occupies kendras, exaltations, friendly houses, or the signs of benefics, the person will help his family members, and will have sweet speech for all. If the lord of the 2nd joins auspicious planets similar results will follow therefrom. 262

NOTES.

The first part of the stanza has already been exp'ained.

Venkatsa takes the reader to those planetary combinations, which influence persons to command respect among their relations and castemen and family members in general. Charity should begin at home. There are some persons who entertain bitter feelings towards their family members, and who are kindly to strangers. There are others who do a great deal to help their family members. National as well as religious codes, have ordained that men should help their families first and their societies and nations afterwards. If they neglect this simple but most essential duty then they will never become worthy before their God The lord of the 2nd represents family &. and when he is good and occupies kendras 1–4–7–10, his own house, his friendly signs, his signs of exaltation, or the signs of benefics, he will make the man love his family and support its members as far as he can. The houses of real benefics are Taurus and Libra ruled by Venus and Sagittarius and Pisces governed by the most auspicious planet Jupiter. The houses of Mercury, namely Gemino and Virgo may or may not be considered good as he happens to be good or evil by occupation and association. Mercury as is well known is an unsteady planet and becomes good or evil as he is conjoined. The house of Moon is good when he is full and inauspicious when he is weak.

अनेकसंरक्षणजातपुण्यो लग्नेश्वरेवीर्ययुतेस्वतुङ्गे ।
गुरौकुटुंबेस्वपतौयदिस्याद्दृगौ बुदेतादृशभावनाथे ॥

स्वोच्चसुहृत्क्षेत्रगतेऽथबंधौ परोपकारीजनरक्षकस्स्यात् ।
पापेतुतद्राशिपतौतदानींपीपेक्षिते पापयुतेस्वतुङ्गे ॥
लग्नेश्वरेहीनबलेसपापे स्वजीवनोवायसहायकेन ।
पापेबहुत्वेतुकुटुंबराशौ पापेक्षितेहीनबलेतदीशे ॥
दुस्थेविलग्नाधिपतौसपापे स्वजीवनं नास्थिसुखेनतस्य ।
पताकुटुंबस्यतृतीयराशौ स्थितेयदौपुंग्रहसौम्यदृष्टे ॥

STANZAS. 263, 264, 265, 266

If the lord of Lagna is in exaltation and also the lord of the 2nd and have beneficial aspects, the person will be charitable and helpful to many. If Guru is the lord of the second and occupies it, or the 2nd is owned by Buda or Sukra and they occupy their exaltations or friendly houses or occupy the 4th house, the person will protect many and be helpful to the public. 263.

If the lord of the 2nd is evil, and has evil conjunctions or aspects and is exalted, and the lord of birth is weak and conjoins a malefic, the person makes his money or livelihood by helping others 264.

If evil planets occupy the 2nd, and its weak lord is aspected by malefics, and if the lord of Lagna is in conjunction with evil planets in the Dusthanas the person makes a hard living. 265

If the lord of the second is aspected by Jupiter occupying the 3rd house, and if the exalted sun occupies the 4th house, the person will be a protector of many persons. 266.

NOTES.

The lords of the 1st and 2nd houses must be exalted with beneficial aspects, to make the person charitable. When jupiter occupies the 2nd and owns it also, the person becomes helpful to others. If the 2nd is owned by Venus or Mercury, and they have

exaltations or if they join friendly houses the man becomes a supporter of many souls. These were all beneficial combinations. Now the reader is taken to the evil conjunctions which the author details. If the lord of the 2nd is exalted, is evil and has evil aspects or conjunctions, the person will help others and in the bargain gain some money. This may refer to all such persons who are called commission agents, brokers and Dalals. Of course their success depends upon the strength of the lord of the 2nd and those who join or aspect him. When evil planets occupy the 2nd, when its lord is weak and is aspected by malefics, and when the lord of the Lagna occupies Dusthanas or 6th, 8th and 12th, the struggle for existence will be severe and he knows little of happiness. When the lord of the 2nd is aspected by Jupiter, who occupies the 3rd house from Lagna and when the sun in exaltation occupies the fourth house. the charities of the person will be immense, and he protects many, A careful study of these combinations enables one to judge whether a given horoscope will be successful or unsuccessful and whether the person will be helpful and public spirited or whether he will earn money to leave wealth to those who come behind him. Earning is quite different from spending and spending is quite different from carefully using money for his own as well as for the benefit of his fellow subjects. The difficult nature of the astrological predictions must have been brought before the readers of this work and I have to insist upon the students, to carefully read these combinations analyse them, digest them, and then venture on future predictions.

सुखस्थितेखेचरनायकेतु स्वतुङ्गेसर्वजनावनेश : ।
स्वोच्चत्रिकोणायगते कुटुंबराशेःपतौलग्नपतौबलाढ्ये ।
कुटुंबनाथास्थितराशिनाथे केन्द्रेतदासर्वजनावनेशः ॥
तन्नाथेगोपुरांशस्थेकुटुंबस्थांशपेशभे ।
सिंहासनांशकेवापि पञ्चाशज्जनरक्षकः ॥

द्वितीयेपापराशिस्थे कुटुंबेशेतथास्थिते ।
पापग्रहेणसंदृष्टेदुर्धटेनचजीवनम् ॥

STANZAS 267—268—269

If the lord of the 2nd is exalted or found in 5th, 9th or 11th, with the lord of birth powerful, and the lord of the sign occupied by the lord of the 2nd in Kendras, the person will be master and protector of many persons. 267.

If the lord of the 2nd occupies gopuramsa, or Simhasanamsa or if the lord of the Navamsa occupied by the lord of the 2nd happens to be a benefic, the person will protect 50 persons. 268.

If the 2nd house is owned by a malefic and if its lord occupies an evil sign and has evil aspects, the person will have very hard life. 269.

NOTES.

The exaltation of the lord of the 2nd house, or his occupation of the 5th, 11th, and 9th houses, with the lord of birth powerful, will give man position and wealth to protect many. The power of the birth lord means, that he must be well posited, well combined, well aspected, and well occupying the shubha shadvergas. This is very important. If the lord of the sign occupied by the lord of the 2nd is found in the Kendras, the person will protect many persons.

In the horoscope above given, the lord of the 2nd is Mercury and he occupies Kumbha. The lord of Kumbha is Saturn and he is found in the 2nd house. But if Saturn had occupied Kendras then the person would have been a protector of many persons.

Stanza 268 is not clear, and the interpretation on its face would be found inconsistent. Perhaps what the author meant was that if the lord of the 2nd occupies Gopura or Simhasanamsa or if the lord of the 2nd occupies a beneficial Navamsa, the man

becomes a protector of 50 persons. This means that through his earnings, about 50 persons will be supported and this cannot be done unless the man has a decent position or wealth. It would be unintelligible to consider that the 2nd house can occupy any Navamsa. It may be construed as meaning the 2nd Navamsa from the Lagna. From these good combinations Venkatasa will now take the readers through those combinations, which make man's life difficult, and his career full of obstacles.

If the 2nd house happens to belong to a malefic, if the lord of the 2nd occupies an evil sign and if he has evil aspects, then the person will have very severe struggle for existence. He earns little, and that little comes to him after great trouble and anxiety. The ways of the world are mysterious. Why one man should be easily successful, while the other is unsuccessful, nobody can clearly explain. The *Karma theory* offers very convincing arguments in this direction. But even Karma Theory is found to be difficult to understand. Why there should have been differences in temperament at the very commencement of creation to attract good and evil influences, is a question the solution to which is not so easy to give. Any how there are very great differences in the mental capacities of created beings and their moral perceptions are simply marvellous. All these differences could not have risen the products of blind chance. Neither can any man definitely to : what is chance? We see certain laws holding good. It is the mind that is a good or bad conductor for virtues and vices. When this mind leaves the body and goes away to higher or lower regions according to its previous Karma it must necessarily carry with it its previous encumbrances, and these in course of time must be expected to produce their own good or evil results. The question is a very complicated one, but at the same time, the most interesting one in this world to study and understand. Actions must inevitably produce some results, and all causes must have their corresponding effects. Some are quick in producing

results, while others take a very long time. But there can be no cause without its direct or indirect effect

Thus it will be seen that some men succeed very easily while others take a long time to achieve success. There are yet others who never are successful. These effects are indicated by the combinations of planets at the time of birth, as well as by the new angles and positions which those planets assume in their incessant movements round their axes as well as round other planetary spheres. Granting that men possess similar capacities, we find that the results of their actions when performed under equal conditions will greatly vary and these therefore clearly show that the present actions and their results have some close relationship with the previous states of existence of the person. Otherwise our attempts must be uniformly successful when directed under similar conditions. Man is a grand mystery and his relations with objective and subjective phenomena are peculiar and require deep knowledge to understand. As man brings some invisible but all the same, certain energies with him from his previous states of existence, these add a great deal to make or mar his fortunes in this life.

विंशतेस्सचरक्षीस्यात्कुटुंबे शंशुबैर्युते ।
पारावतांशकेतस्मिन् धनेचंद्रसमन्विते ॥

स्वोच्चेसुहृद्गेस्वगृहेतदीशे सिंहासनेतद्भवनेश्वरैवा ।
पारावतांशेगुरुदृष्टियुक्ते-शतत्रयंशासतिजातकश्च ॥

कुटुंबनाथेपरमोच्चयुक्ते देवेंद्रपूज्येनसमीक्षितेवा ।
तथाविधेतद्भवनेपजातः सहस्रसंरक्षणपुण्यभाक्स्यात् ॥

सिंहासनांशेत्रिदशेंद्रपूज्ये शुक्रेयदागोपुरसंयुतेतु ।
ऐरावतांशेधनपेबलाढ्ये जातस्त्वसङ्ख्यजनरक्षकस्स्यात् ॥

उपजीवन्तितंसर्वंतद्दोशे गोपुरांशगे ।
वर्धस्तेमुदितास्तत्रगुरौ भागवतांशगे ॥
नान्तिचंद्राजयेशस्तु पुरस्कृत्यनरंजनाः ।
उपजीवन्तितन्नाथं पारावतगतेक्षणाः ॥

STANZAS 270-71-72-73-74 75

If moon is in the 2nd house, if the second Bhava occupies Paravatamsa and if the lord of the 2nd conjoins or th beneficsthe person will protect 20 persons 270.

If the lord of the 2nd occupies exaltation, friendly, or his own house, or simhasanamsa, while the lord of the house where the 2nd house owner stays, occupies Paravatamsa with the aspect of Guru, the person will protect 300 people. 271.

If the lord of the 2nd occupies his swocha and has aspect by or conjunction with Guru, while there is a planet in Swocha in the 2nd with jovian aspect or conjunct on the person will command and protect one thousand souls. 272.

If Jupiter occupies Simhasanamsa, Venus Gopuramsa, and if the lord of the 2nd is powerful and occupies Parvatamsa the person will protect numberless men. 273.

If the lord of the 2nd occupies Gopuramsa and Guru occupies Paravatamsa, many persons live comfortably through his influence and dependency. 274.

If the lord of the 2nd combines with Paravatamsa, although the person has no Rajayoga, many persons will make their livelihood and get on well by depending upon him and respecting him. 275.

NOTES.

The stanzas are very interesting. Money is the great aim of many of the people. Before its influence, other influences are al-

most insignificant and powerless. A mind that is greedy after money will entertain no scruples in the means used to acquire it. When the *Lagna* and *Bhava Sputas* are made, the 12 houses, will be found to be occupying some good or bad vergas or divisions. Venkatasa means to say that as Lagna has born, Drakkana, Navamsa, Dwadasamsa, Thrimsamsa and Shastiamsa so also have other Bhavas their Shubha or Ashuba Vergas or good and evil divisions. These can be found out by correct mathematical calculations. There must be moon in the 2nd house, the second Bhava must fall in Paravatamsa and the lord of the 2nd house must be found to be in conjunction with benefics, to make a person protector of 20 persons. This means that directly or indirectly he governs 20 souls and they will depend upon him for their maintenance. This *number* so correctly stated need not be taken literally but must be interpreted in a general sense. Then Venkatasa gives a combination which enables a man to protect 300 souls. The lord of the second must occupy his own house, a friendly sign or the sign of his exaltation, or occupy Simhasanamsa, while the lord of the house where we find the lord of the 2nd posited should be in Paravatamsa to create the *yoga* above referred to. The lord of the 2nd may be exalted in his own house, then that becomes his house of occupation and he is his own lord. Even in this case I think he must occupy paravatamsa to generate this yoga where he will be in a position to protect 300 persons. Then we come to Swocha, (See Stanza 30. P. 37).

There must be a deeply exalted planet in the 2nd, while its lord must also have deep exaltation and both of these must have the aspect of or conjunction with Jupiter to enable a person to protect a thousand souls. A person will certainly be a great man on whom one thousand people are directly dependent for their livelihood.

Then a higher combination is given; wherein the individual have wealth and influence to protect numberless men. The last

word should not be taken in its literal sense. While the population of the earth is given in definite numbers, numberless does really mean greater than that number. What the author apparently means is that a very very large number of souls depend directly upon this great man. Guru and Sukra have to occupy Simhasana and Gopuramsas respectively while the powerful lord of the second must occupy Iravatamsa to make a man elected as the head of some large numbers of people, to enable them to make a comfortable living on his dependency. There are heads of various societies and institutions. A religious community may elect a man as their head and then through the earnings which that position commands all these may make their living, as some sort of dependents upon him and his position. Here the people give him a position and then take advantage of that position for eking out their existence.

Then comes an equally good combination. Lord of the 2nd in Paravatamsa, will enable a person to get into a position whereby he will be the means to procure livelihood for many persons although he may have no Rajayoga. Rajayoga may refer to political position under the direct control of the ruling Government. But there are some employments which are at the gift as it were of the people themselves, which they can give and under the shadow of which they can spend luxurious and comfortable lives.

मुखेशेकेन्द्रभावस्थे शुभग्रहनिरीक्षिते ।
मुखेसौम्ययुतेवापि सुमुखस्सनरोभवेत् ॥
प्रफुल्लवदनःशीमान्मेढ्रे मुखपतौसति ।
स्वोच्चमित्रस्ववर्गस्थे तन्नाथेगोपुरांशगे ॥
पापैर्युतेमुखस्थाने तन्नाथेपापसंयुते ।
नीचराशिगतेवापि दुर्मुखःपापवीक्षिते ॥

STANZAS. 276, 277, 278.

If the lord of the 2nd occupies kendras aspected by benefics, or if a benefic occupies the 2nd, the person will have a handsome or attractive face. 276.

If the lord of the 2nd occupies kendras, exaltations, friendly houses, or his own Vargas, or if the lord of the house occupied by the lord of the 2nd occupies Gopuramsa, the person will have a full face and much wealth. 277.

If malefics occupy the 2nd or its lord is debilitated or joins evil planets or has evil aspects the person will have an ugly or repulsive face. 278.

NOTES.

The second house represents face. Combinations are explained by Venkatasa Daivagriya, to illustrate the various kinds of faces. There are some who possess very inviting faces, while there are others who have absolutely repulsive looks. If the lord of the 2nd occupies Kendras, his friendly houses, his house of exaltation, has beneficial conjunctions or aspects, then the astrologer is advised to predict good face, fully developed and possessing an attractive appearance. If the lord of the 2nd is well situated, then the person will also have riches. There are some who are very handsome, but who have no money, while there are others who are positively ugly but who command immense wealth. In these cases a distinction has to be made. The lord of wealth is different from the lord of the house signifying wealth. 2nd is the house of wealth and its lord may be any one of the seven planets who govern all terrestrial affairs. But the lord of wealth is Jupiter and according to some Mars. For personal appearances we have to take the lord of the 1st as well as the lord of the 2nd. When the 2nd house is occupied or aspected by good planets, the person should have great wealth, but if these planets